

योग-सूत्र-भाष्य-कोषः

A CONCORDANCE-DICTIONARY

TO

THE YOGA-SŪTRAS OF PATAṄJALI

AND

THE BHĀSHYA OF VYĀSA

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 AND
 THE BHĀSHYA OF VYĀSA

BY

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मुद्रक—मान्यद विष्णु पराङ्कर, ज्ञानमण्डल यन्त्रालय, काशी ।

FOREWORD

Some thirty-five years ago, the wish came to me to study the *Yoga-Sutra-s* of Patanjali, and the *Bhashya* thereon of Vyasa, in the original Samskr. t.

But I was very busy, in those years, with the work of the Central Hindu College of Benares; which had been founded in 1893, by Mrs. Annie Besant and Indian colleagues, to form a centre for the rationalisation, liberalisation, and solidarisation of what is now called 'Hinduism'.

This 'Hinduism' is obviously something very degenerate now. Formerly it was Vaidika Dharma, 'the Religion of Knowledge, of Spiritual and Material Science', 'Scientific Religion'; Arya Dharma, 'the Noble Religion', 'the Religion of the Philanthropic and Noble-minded'; Sanatana Dharma, 'the Eternal Religion', 'the Religion of the Eternal Spirit, the Supreme Universal Self'; Bauddha Dharma, 'the Religion of Buddhi, Rational Intelligence', 'Rational Religion'; Manava Dharma, 'the Religion of Man, the child of Manu the Thinker', 'the Human and Humane and 'Humanist Religion'. It was a spirituo-material, psycho-physical, scientific, far-sighted, comprehensive Code of Individuo-Social and Socio-Individual Life; a scheme of a fourfold Educational-Political-Economic-Industrial Organisation of the whole Human Race, calculated to secure, for that Race, the maximum happiness possible, individual and social, this-worldly and other-wordly, here and hereafter. But for some centuries now it has been, and is today, an unsightly heap of conflicting superstitions, a dazing turmoil of hundreds of struggling sects, mostly senseless, some foul also (as, indeed, unhappily, are the other great living religions too, though in a lesser degree); its followers, an amazing jumble, a jostling welter, of between two and three thousand mutually 'touch-me-not', mutually exclusive, mutually abusive, petty castes, sub-castes, and yet further sub-divisions, to the fifth or sixth degree, all utterly disorganised.

The honorary secretary-ship of the Board of Trustees and the Managing Committee of the institution was placed upon my shoulders. We were all working hard, Mrs. Besant hardest of all, to build up the college and make it a fit instrument for realising our ideal, viz., gradually restoring the old 'order' in place of this disorder, of re-organising the disorganised.

The hundreds of branches of the Theosophical Society, dotted all over India, in the large and small towns, became committees for collecting funds. This was one main cause of such success as was

achieved. Part of my duties was to go round, in the winters, with the President of the College, Mrs. Besant, on the tours she made to enlist sympathy and secure financial aid.

In such conditions, I was not master of my time. I could not arrange to study the original Aphorisms and Commentary systematically, day after day, with a Pandit acquainted with the 'traditional' meanings.

Also, the subject has fallen into neglect among the Pandit-scholars of Benares, because of lack of the requisite earnest inclination for such a difficult thing as 'Yoga'; which, moreover, is a matter, not only of theoretical discussion and intellectual argumentation, but of heart-discipline, mind-control, persistent introspection, and 'practical exercises' of other kinds as well. And, even as regards the theoretical part, the *Bhashya* of Vyasa, in particular, has been largely avoided by the Pandits, for centuries perhaps, because of its often peculiar syntax and strange and obscure diction. I am told by a friend who has specialised in Buddhist literature, that it has points in common, with the earlier Buddhist works in Samskr. This is not surprising when we remember that Buddha studied Sankhya and Yoga with Alara Kalama and Rudraka Rama-putra, in the course of his strenuous search for Truth. Buddhist writings have practically not been touched for six or seven centuries now by the orthodox Pandits. It is no wonder then that they should find the style of the *Bhashya* not easy to follow; Samskr style having taken a rather different direction after the disappearance of Buddhism from India, some time about the 12th century A.C.

A reliable teacher of even the theory, very much more the practice, was not easily available therefore, in the town of Benares; and I had neither the needed reckless courage of passionate seeking, nor the opportunity, to wander forth a search in the jungles and the mountains for such a true teacher; though the air of even present-day India is full of rumours that such 'mystic persons' are to be found, not only in the distant and less accessible places, but even in the busy haunts of men, now and then, in disguises not easy to penetrate for the half-hearted seeker!

But though, unfortunately, I was not much more than half-hearted, nor gifted with any special mental capacity, yet my interest in the deep ultimate problems of philosophy and psychology was and is constitutional, unabateable, ever since I can remember. Life, without a 'philosophy of life', individual and social, has always appeared to me unsatisfying, ever since I have been able to think, at first semi-consciously, then more and more clearly, with the passing

of the years. Right administration of human affairs, individual or social, planning out of the single life, organisation of the collective life, is impossible without right knowledge of the fundamentals of human nature, and of the origin, nature, meaning, purpose, and end of life. Sound practice is not possible without sound theory. So my studies in the whole subject, and my craving to know something of the theory, and if possible, a touch of the practice also, of the Yoga-system, as important part of the whole subject, persisted side by side with the need to attend to the executive work entrusted to me.

I decided to be content with an endeavour to learn, by myself, something of the Yoga-theory, from the recognised current main text-book, however obscure; and to do this by reading it over and over again, (it is a small book), in the intervals between the spells of other unavoidable work. I soon found that the technical terms, the peculiar Samskr, the use of common words in uncommon ways and senses, created extra-ordinary difficulties in addition to those inherent in the subject. But it is well known that to see or hear an even wholly unknown word, written or spoken by others, in a number of varying contexts and situations, lightens up its meaning and makes it even familiar. That, indeed, is how we all learn our mother-tongues. I resolved to make a Concordance. This kind of work did not require continuous uninterrupted day by day application.

In the course of three to four years, by the end of 1907 or 1908 (—my memory is not clear now—), the manuscript was completed. It was full of defects. Bye and bye, I made a fair copy.

Then the work was put aside. Other work occupied me. Twenty years and more passed. The Central Hindu College had grown into the Benares Hindu University, (which was formally founded on 4th February, 1916, when the Great War was at its height), and had long passed into other management. Astonishing speed had been put on by human history all over the world. Its march had become an overwhelming rush. Extraordinary, undreamt of, events had actually occurred on gigantic scales. The World-War had been fought; empires had toppled over and been replaced by republics; an epidemic had killed more human beings in four months of 1918-1919 in India, than the Great War had in four years in Europe; Leviathan Communism and titan Fascism-Nazism were glaring at each other and preparing to grapple in a greater World-War; diplomatic imperialistic Democratism was sitting on the fence, trying to play off the two against each other, primarily for its own self-defence, but always keeping one eye 'on the main chance' also. India too had been struggling more strenuously for politico-economic emancipation from

subjection. The Civil Disobedience Movement was raging throughout the country in 1930 and again in 1932. My elder son had gone to prison for the second time, in the latter year, together with other members of the Kashi Vidya Pitha. This wholly non-official educational institution, of which I was President, then, (and which is now publishing this work), had been closed by, and was, then, in the custody of, the Police.

But the small private lives of individuals had to be lived and were being lived; small personal interests had to be looked after and were being looked after, when not directly made impossible to attend to; even while enormous events were shaking the human world like vast earthquakes; though to Mother-Nature, the destruction of some millions of human beings, or of a whole continent, or a whole planet or solar system, must be the same as the destruction of an ant-hill. India was fortunate, in this that here the violence was confined to the side of the Government only; and that too was perforce reduced to a minimum, because of the non-violence of the people. But on the other hand, there was a violent outbreak of engineered communal riots, accompanied with much murder, bloodshed, and destruction of property, in many towns, including Benares, especially in 1931.

To keep my mind occupied in some mind-resting work in the intervals between distractions and alarms of various kinds, I began, in 1932, to take the long-sleeping Concordance through the press.

It was not merely a Concordance. It was a lexicon also. I had endeavoured to explain each complete word, simple or compound, in English; very doubtful though I frequently was, of the accuracy of my explanations.

But, for various reasons, the work was interrupted after only 56 pages had been printed. I could not take it up again until this year, 1938; though the Civil Disobedience Movement was suspended by its leaders in 1934, and it was decided that the Indian National Congress should send members into the Legislature under the changing Constitution. I had to attend to some other more urgent literary work. I had also been forced into the Central Legislative Assembly of India by kind friends, from the beginning of 1935. Hence the interruption. I have been allowed by them to resign only now, barely in time. I am very near the completion of my seventieth year, ailments increasing, all mental and physical powers decreasing. Study of Vedanta and Yoga is specially appropriate for the last years of life; though, if the principles thereof were studied early in life, particularly by statesmen and rulers, and *applied* by them to the administration of affairs, as in ancient India (—as I have endeavour-

ed to explain in my other books, most recently in *The Science of the Self, or the Principles of Vedanta-Yoga*), they would be found exceedingly useful for all, would appease and allay the raging passions of nations, point out the way of rational social organisation, minimise jealousies, hatreds, competitions, maximise co-operation, between all peoples, and save them from the horrors of war, and the scarcely lesser horrors of perpetual preparation for war, and hairbreadth escapes from outbreak of universal war, such as the world has experienced on the 30th September, 1938—an escape secured, for the moment, by the disruption of Czechoslovakia.

I have now managed to take the rest of the work through the Press, in the belief that it may perhaps be of some use to cognate souls feeling difficulties similar to mine. Naturally, I have been in somewhat of a hurry to 'wind up affairs', at this time of my life, and have not been able to give it as thorough a revision as I should have liked to. The work therefore remains full of all sorts of defects, omissions, wrong figures of reference, superfluous entries, erroneous interpretations. One merit only it can claim—that of a Concordance. The student of *Yoga-Darshana* has now, what was not available so far, the means (1) to readily find out all the places in which any word, whose uses he wishes to trace, has been used, (2) to compare the several uses, and (3) to decide the meaning for himself.

I should acknowledge the help received. Shri Hari Govinda Borvankar, then a student of the Kashi Vidya Pitha (founded by Shri Shiva Prasad Gupta), prepared another fair copy for the press, from the one made by me. I have made many revisionary changes in the English explanations in this last copy, and more in the proofs. Shri Mukundi Lal (to some extent), and again Shri Gopal Shastri (to a greater), both then belonging to the staff of the Kashi Vidya Pitha, tested this copy and detected some mistakes and omissions, in the entries and reference numberings, here and there, before I began revision. Maha-maho-padhyaya Pandit Gopinath Kaviraj, M. A., retired Principal of the Government Samskrta College of Benares, kindly consented to look through one proof and suggest modifications of the English explanations where they seemed desirable. It would have converted my diffidence into confidence, in offering the work to the student-public, if this arrangement could have been carried out. Unfortunately for the book, he was not able to scrutinise the proofs of more than one or two eight-page forms. He had to leave Benares repeatedly on distant journeys; and I could not keep the work pending. A promising young student of the Kashi Vidya Pitha, Shri Kumara-pala (alias Kanwar Lal) B.A., has helped me in

the correction of proofs, with his younger and keener eyes. I offer gratitude to all these friends, in the due degrees.

I should mention, in conclusion, another effort which I made to ensure greater accuracy in the explanations. Shortly after he retired from the Vice-Chancellorship of the Allahabad University, some six years ago, I asked my dear old friend Maha-maho-padhyaya Dr. Ganganath Jha, M. A., D. Litt., to revise my Ms. After some correspondence, I even sent it on to him at Allahabad. But, as ill-luck would have it, he had a bad attack of influenza, shortly after, and returned the Ms. to me. Fortunately, he recovered, and was able to bring out a revised, or rather re-written, edition, in 1934, of his own English translation of the *Yoga Sutra* and *Bhashya*. I have made use of this to check my interpretations, where necessary; but, where left in doubt by it, have not hesitated to follow my own conjectures. Dr. Ganganath, at the end of the Preface to the new edition of his work, has encouraged me, and indirectly and affectionately put pressure upon me, to make haste with this Concordance, by speaking of it as "an important and instructive glossary-index of the terms used in the text of the *Yoga Bhashya*" which "is being put into shape and should, before long, appear as a companion-volume to this translation."

Many English renderings have been made of the *Yoga Sutras*: some, of the short and easy *Vrtti* or gloss upon them by Bhoja; three, that I have seen, of Vyasa's *Bhashya*, viz., by Dr. Ganganath Jha, by Pt. Ram Prasad, and by Mr. Woods. There are also a number of independent brief comments or running expositions of their purport; e.g. by Johnston, and by W. Q. Judge; and a long one by Mrs. Alice Ann Bailey; all these are done more or less from what may be called the 'mystical' standpoint, which keeps superphysical super-human experiences in view, especially the one by Mrs. Bailey, which is often very suggestive. A recent one is by Miss G. Coster, which is incorporated in her book, *Yoga and Western Psychology, a Comparison*, (published in 1934, by the Oxford University Press, London). The title indicates the standpoint; the western psychology dealt with is the 'new psychology' of the several schools of psycho-analysis. A work of mine, *The Science of the Emotions*, is referred to in her chapter on "Patanjali's philosophy"; that book of mine may indeed be regarded as an extended commentary on a few of the Sutra-s, viz., ii, 3—9, 33; as two other books of mine, viz., *The Science of Peace* and *Pranava-Vada or The Science of the Sacred Word*, are attempts to work out i, 27—28.

In my interpretations, here, I have endeavoured to maintain the simple human psychological point of view, but without losing sight

(1) of the fact that nothing 'unfamiliar', 'ab-normal', 'super-physical', is or can be more wonderful than our familiar psycho-physical experiences of every day; and (2) of the maxim or axiom, that the Law of Analogy reigns supreme throughout Nature, that "as the small, so the large", "as the microcosm, the Kshudra-virat, so the macrocosm, the Maha-virat". Reasons for such views I have expounded in my other writings, mainly *The Science of Peace*.

That the subject of Yoga, (Suluk, in the language of Sufism; see my book on *The Essential Unity of All Religions*), in its different aspects, is beginning to 'occupy' even the 'professorial' or 'officially scientific' mind, as something serious and worth investigation, and not as merely 'juggling' and 'sleight-of-hand', (though, unhappily, most of its 'professional' exponents in India are undoubtedly frauds), is shown by works like Miss Coster's above-mentioned, and by passages like the following which occurs in Dr. Joad's *Guide to Modern Thought* (pub. 1933), ch. vii, 'Abnormal Psychic Phenomena': "To one and another, here and there, access may be permitted to the full *hidden powers of his own being*. Some may even have found a way of access for themselves, and by *discipline and meditation*, have learned to tap the *sealed store* of their innate vital endowment. It is in this direction that we may look for an explanation of the powers of the yogi and the mystic; and the humbler faculties of the crystal-gazer and the clairvoyant may be traced to the same source.....Most reported cases of telepathic communication occur in times of *great mental stress*"; pp. 189-190.

Yoga may, not inappropriately, be defined as the Science and Art of intense Attention, *mental stressing*, of 'inhibiting', all distractions, and 'exhibiting' the mind, turning it towards, some one object, so exclusively [that that object is necessarily reflected, imaged, in the mind, as a thing is in a mirror, or an object on the retina, when there is no veil between, and no disturbance or clouding or ruffling of the surface of the mirror or the retina. Yoga, (Skt. *yuj*, Lat. *jugare*, to 'join', to 'yoke', the mind to an object), is thus the essential of *all* educational work, simplest to most complex—'Attend!', 'Concentrate!'. Animal, 'freezing' to escape detection by hunting predaceous, or crouching moveless to intensely watch prey before pouncing upon it; burglar, financier, diplomat, commander, *planning* a coup, or detective tracing a crime, sign by sign, in mind; child mastering its a, b, c; artist absorbed in painting or sculpting from morn till eve; scientific genius forgetting food and drink while intent on making great discovery; philosopher lost in thought for days and nights, determined to solve a problem; Rshi or Nabi or 'Son of God' seeing with opened 'inner eye'

the happenings of distant past, present, future, even as the owner of a good radiophone can catch music or speech broadcast from any quarter of the globe, by 'tuning' the instrument properly:-all these are performing 'yoga'; only the objects, the purposes, the degrees of developement of intelligences and content of consciousness differ.

It has been well observed by E. Kapp, quoted by Maeterlinck in his *Life of the White Ant*, (p. 183), that "all our machines are merely organic projections, i. e. uncouscious imitations of models supplied by nature", in the organs of living animals, which serve the same purposes for the animals as the machines for man. Yoga-discipline, Yoga-training, Yoga-education, is intended to develope the powers latent, hidden, in seed, in man. If he succeeds in unfolding and exfoliating them, he may become largely independent of machines, may become Self-dependent and put aside sordid diplomacies and brutal wars, and achieve Spiritual Fraternity and Equality, Social and Economic Equitability, Political Liberty.

Some friends ask, "Why have you tried to explain the Samskrт words in English, rather than Hindi, far more widely known in India, and your own mother-tongue ?". I have partly answered such censure' of my dear and patriotic Indian friends, at the close of the preface to my book on *The Science of the Emotions* (3rd. edn.). I may add a few words here.

When I first began literary work, over forty years ago, I felt sub-consciously, and since then have realised more and more clearly, that the Indian People have largely forgotten the true, liberal, far-reaching, and most helpful meanings of the most significant and most valuable words and phrases of Samskrт, and have put in narrow and misleading ones instead; and that these true meanings can be restored, sometimes directly, often indirectly, by study of modern western thought, through some one of the three or four most highly developed European languages, of which English is the nearest and most easily and fully available to Indians at present. The hereditary treasure-house of gems and jewels of spiritual and psychical science is ours; and the eyes are ours. But the eyes are blinded by the thick darkness of petty selfishness, narrow-mindedness, and fissiparous separatism; the gems and jewels are covered deep with dust and dirt, and the storehouse is filled with cobwebs, all created by what the *Yoga-Sutras* describe as the "five-jointed, evil-bearing, sorrow-laden, misery-bringing, 'original sin' of Primal Error and Untruth, Egoism, Lust, Hate, and Infatuate Clinging to the things of sense". To clear away the thick deposit of dust, dirt, and cobwebs, the strokes of the strong-sweeping brooms of western critical habit are

needed; and to light up the darkness, the lamps and lanterns of modern extensive and intensive science, and of research in, and record of, History in the broadest sense (of the Purana-Itihasa), cosmogonic, biological, anthropological, sociological, economical, political, religious, is necessary. But we must not forget that these are only means; the eyes that will ultimately see, are and must be our own; and the gems and jewels of spiritual and psychological science are and will continue to be those left by the ancient seers and sages of Bharata-varsha; and left for the use of not only the Indian People, but of all mankind; for they were not motivated by any narrow nationalism but by Humanism; to them, all the branches of the Aryan Root-stock were equally their own descendants.

Perhaps that is why the Ultimate Mystery, which those Sages and Seers beheld with the 'vision-ary' inner 'third' eye of true Vision; which, in their records of Vedanta they have called Brahma and Param-Atma, "the infinite and Supreme Self"; and in the teachings of Yoga have named the Kevala Drashta and Chiti-Shaktih, "the One Seer of all, the Omni-scient, Omni-potent, Omnni-present Storeholder of all experiences, past, present, and future, the Principle of Universal Life and Consciousness";—that is why that Mystery has sent the western peoples, latest and most vigorous offshoots of the ancient Indo-Aryan Root-Race, back to the east generally and to India specially; so that both the eastern and the western latest descendants of that Root-Race may ultimately benefit by the contact and 're-union', after long partition and separation; however rough, unpleasant, painful in the beginning, however full of trials and tribulations, that re-union may have been. The vast amount of admirable industry and research that has been bestowed upon the Samskrt language and literature by the scholars of Britain, France, Germany, U. S. A., Russia; the permeation of cultured western thought by some of the deepest spirituo-psychical ideas and beliefs of the east; and the rapid corresponding absorption of western physical science and of the ways of living of the west by the intelligentsia of the east; these are proofs of the inherent affinity and attraction between the 'cousins' descended from the same Root-'ancestors'. Some persons talk of the difference between east and west. But it is even patent that each and every country is both east and west. America is east to Asia; Asia is east to Europe and Africa; Europe and Africa are east to America; Asia is west to America; Europe and Africa are west to Asia; America is west to Europe and Africa. The One Sun illuminates them all, turn by turn. The only difference, if any, is that of earlier and later, before

and after, old and young. All lovers and well-wishers of Humanity cannot but wish and pray that there may be ever less and less antagonism and ever more and more sincere fraternisation between east and west.

I pray that this Concordance may be of greater service to those who consult it for help in understanding the ancient doctrines of Yoga, than the labor of compiling it has been to me, and I sincerely offer all good wishes to them.

*Benares, 4-10-1938, A. C.
Vijayā Dashami,
18, Ashvina, 1995, Solar, A. Vikrama.*

BHAGAVAN DAS.

निवेदन

आलोचक सज्जन !

पतंजलि के चनाये योगसूत्र और व्यास नाम के विद्वान् के लिखे भाष्य के सब शब्दों की, वर्णमाला के क्रम से इस अनुक्रमणी और उन शब्दों की अंग्रेजी में व्याख्या का, क्यों, कब, किस प्रकार से संकलन किया गया, इस की कथा अंग्रेजी में लिखे 'निवेदन' में कही है। थोड़े मे यह कि, इसमें, सूत्र और भाष्य का प्रत्येक शब्द जिस स्थान मे आया है, उसका अंकन यहां कर दिया है; विविध सम्बन्धों मे अज्ञात शब्द का प्रयोग सुनने देखने से उसका अर्थ ज्ञात हो जाता है; सब मनुष्य अपनी अपनी मानृभाषा इसी प्रकार से सीखते हैं; योग के कठिन अप्रसिद्ध संशानितार्थ शब्दों के अर्थों का निर्णय इसी प्रकार से हो सकता है।

अपने हिन्दी-प्रेमी 'हिन्द-वासी' 'हिन्दी' भाष्यों के लिये उसके कुछ अंश का रूपांतर हिन्दी शब्दों मे लिखता हूँ; विशेष कर इस हेतु से कि ऐसे कई प्रिय मित्रों ने मुझ से पर्यनु-योग (अभियोग, शिकायत) किया है कि तू अंग्रेजी मे क्यों लिखता है, हिन्दी मे क्यों नहीं।

उत्तर थोड़े मे यह है, कि भारत जनता को, अपने पूर्वजों के दोष से, और अपने पूर्व जन्म की भूलों से, 'चौदह वर्ष चनवास' के विविध दुःखों को भोग कर के ही, नये अनु-भवों को प्राप्त कर के ही, प्राचीन ज्ञान का जीर्णोद्धार और प्र-णवी-करण साध कर के ही, 'राम-राज्य' प्राप्त हो सकेगा—ऐसी 'वासना वासुदेवस्य' जान पड़ती है। उसी 'वासना' ने पाश्चात्यों को पूर्व देशों मे, विशेष रूप से भारत मे, भेजा होगा; और इसी शुभेच्छा अनु-ग्रहेच्छा से, कि परस्पर गुण-ग्रहण, परस्पर दोष-मार्जन करें। दुर्भाग्यवश, अविद्यावश, दोनों के उत्कट दोषों के कारण, अब तक ऐसा कम हुआ, परस्पर दोष-ग्रहण बहुत हुआ। पर सर्वथा दोष-ग्रहण ही नहीं हुआ, गुण-ग्रहण भी कुछ हुआ। पाश्चात्य जातियां भी, अंग्रेज, फ्रांसीसी, जर्मन, रूसी, अमेरिकन, सब मूल आर्य जाति की ही शाखा प्रशाखा हैं; उनके विद्वानों को, आर्य जाति की मूल भाषा संस्कृत और उसके लौकिक वैदिक साहित्य की ओर, भारी आकर्षण स्वभावतः हुआ; "व्यतिष्पत्ति पदार्थनान्तरः कोऽपि हेतुः"; और जैसा परिश्रम उस पर, और उसके जीर्णोद्धार पर, और लुप्त ग्रन्थों के छपाने पर, उन्होंने किया, वैसा भारत मे, साथण-माधव के पीछे, चार सौ वर्ष से, नहीं हुआ, और अब उनके अनुकरण से ही होने लगा है। तथा, उपनिषदों के, गीता के, आध्यात्मिक भाव, पश्चिम के शिक्षितों मे फैले; और पुनर्जन्म, कर्म, इत्यादि के विचार वहां बहुतों ने अपना लिया। एवं, भारत मे, पाश्चात्य आधिभौतिक विज्ञान अपनाया गया है, अन्ध-श्रद्धा कम हुई है, नहै नहै गवेषणा करने की, परीक्षा करके विश्वास करने की, "पुराणमित्येव न साधु सर्वे" की, बुद्धि बढ़ी है। दार्शनिक ग्रंथों के, तथा इतिहास-पुराण, स्मृति, आदि ग्रंथों के, एवं वेदों के भी, प्रचलित अर्थों की इसी परीक्षा-बुद्धि से बड़ी जांच करने की आवश्यकता है; और पाश्चात्य वैज्ञानिक बल से, ऐसी जांच मे सहायता देने वाली सामग्री भी बहुत एकत्र हो गई है, जो साथण-माधवादि के समय मे उपलब्ध नहीं थी। उनके शब्दों के मार्मिक, गृह, अर्थों का पता, विना ऐसी जांच किये, नहीं चल सकता। पुराणों मे, वेदों मे, अर्थवाद और रूपक भरे पड़े हैं; उनके शब्दों का अब अश्ररार्थ ही कर लिया जाता है, और प्रश्न अथवा शंका करने पर

‘नास्तिकता’ का निश्चिक अध्यारोप किया जाता है। इनका तात्त्विक अर्थ समझने के लिये हमें उधर उधर पुराणों में, वेदों में, निरुक्त में, ही, संकेत रख दिये हैं; पर उनकी ओर ध्यान नहीं दिया जाता; बिना बहुश्रुतता के इन संकेतों का पता नहीं लगता, और अर्थ का अनर्थ ही किया जा रहा है। “बिभेत्यल्पश्रुताद् वेदो मामयं प्रतिरिप्यति”। वेद की, पुराण की, वंचना प्रतारण हो रही है। यह ‘बहुश्रुतता’, विविध ज्ञान विज्ञान के शास्त्रों की जानकारी, इस काल में, भारतीय को, बिना पश्चात्य अंग्रेजी, फ्रांसीसी, या जर्मन भाषा के ज्ञान के नहीं हो सकती।

निष्कर्ष यह, कि आंखें हमारी ही हैं, पूर्वजों के संचित परम्परागत रूप भी हमारे ही हैं; पर आंखों पर क्षुद्रस्वार्थपरायणता, शीलाभाव, परस्पर भेदभाव का अंधकार छाया हुआ है; रक्तकोष रजस् तमस् की धूलि के नीचे दबा, मलाच्छब्द, अदृश्य हो रहा है; रक्तांगर में ‘अविद्या-असिता-राग-द्वेष-अभिनिवेश’ की मकड़ियों के ज्ञाले भर रहे हैं। बिना पश्चिम से मार्जनी और दीपक मंगनी लिये, और उनसे अभी कई दशाविंशयों तक काम लिये, यहां का भेदभाव, ईर्ष्या, मत्सर, अहंकार का अंधकार, और यह क्षुद्रस्वार्थपरता दुःशीलता रूपणी लूटा का सर्वाच्छादक तन्तु, दूर नहीं होता देख पड़ता। पर, इसके दूर होने पर, अपनी ही आंखों से देखना होगा, अपने ही रूप पहिचानने होंगे।

अंतःप्रेरणांया, ऐसे भावों से, पहिले अनुदृद्ध अस्पष्ट अव्यक्त ‘प्रसुस-तनु-विच्छिन्न’ रूप से, और पीछे अधिकाधिक बुद्धिरूपक व्यक्त रूप से, भावित होकर, चालीस वर्ष से, संस्कृत भावों का, आंगल भाषा के द्वारा, जीर्णोद्धार करने का, अपनी अति क्षुद्र शक्ति और अल्पल्प बुद्धि के अनुसार, प्राचीन महाकालणिक महावत्सल मन्वादि महर्षियों का हृदय से आवाहन शुश्रूपण करता हुआ, यत्कर रहा हूँ। खेद सदा यह बना रहता है कि अपना ऐसा पुण्य नहीं, भाग्य नहीं, तपस् नहीं, शौच नहीं, हृदय से शुद्धि और बल नहीं, ठीक ठीक स्वाध्याय भी नहीं, कि साक्षात् ‘सिद्ध-दर्शन’ प्राप्त हो जाता, और अधिक निश्चय के साथ इस कार्य को कर सकता। योग शास्त्र के यिष्य पर कुछ लिखना तो नितराम् धृष्टता ही है, मेरे ऐसे जीव के लिये, जो उसके किसी भी रहस्यांश को प्रत्यक्ष नहीं कर पाया है। प्रस्तुत प्रथम के लिये अपना आश्रासन इतने से ही कर लेता हूँ कि, स्वर्यं भाष्यकार ने लिखा है, “योगः समाधिः, स च सार्वभौमः चित्तस्य धर्मः”; क, ख, सीखते हुए बच्चे भी ‘मनो-योग’ करते हैं, और उनके शिक्षक उनसे समय समय पर कहते हैं कि ‘ध्यान दो’, ‘मनो-योग’ करो; इसी भाव से मैंने योग शास्त्र की ऊपरी बातों के आरम्भिक ‘क’, ‘ख’ को आंप सीखने का प्रयत्न किया है; छापने का विचार इस लिये किया कि स्थात् मेरी ऐसी दशा में पड़े हुए अन्य किन्हीं सज्जनों की इससे कुछ सेवा हो जाय।

संस्कृत भाषा सभी आर्य भाषाओं की प्राप्तामही है। पर अति वृद्ध हो जाने के कारण निष्प्राण सी हो रही है। उसकी सन्तति रूप भाषाओं में अभी वह सब ‘संस्कार’, ‘परिष्कार’, एक एक शब्द में अर्थपूर्णता, भाष्यात्मिकता, नहीं सम्पन्न हुई है जो ‘संस्कृत’ में है; किन्तु नये शरीर में प्राण अधिक है। वृद्ध प्रपितामही को अभी बहुत शताविंशयों तक आर्य कुटुम्ब की आदि-जननी के रूप से, मृत्तिमान् आशीर्वाद और वात्सल्य के रूप से, सादर, सस्नेह, उच्च स्थान पर बैठाये रहना और उससे उपदेश लेते रहना आवश्यक है; किन्तु नई पुत्रियों में, जिनका प्राण वर्ज्मनान है, सर्वांगीण सौष्ठुव का सम्पादन, और उनका अलंकरण संस्करण

भिधिकाधिक करते रहना भी आवश्यक है। 'अंग्रेजी' से 'हिन्दी' की इस कार्य में सहायता मिल सकती है, मिली है, और कुछ काल तक मिलती रहेगी; उस सहायता को लेने से मुंह फेरना, बड़ी भूल होगी। मेरा निजी अनुभव है कि मुझ को कितने ही दर्शन, स्मृति, पुराण के प्राचीन संस्कृत शब्दों और वाक्यों के उन उदार भावों के पहिचानने में, जिनके स्थान पर अब अति संकुचित संकीर्ण अर्थ ही प्रसिद्ध हो रहे हैं, अंग्रेजी दर्शन, अंतःकरण शास्त्र, राज शास्त्र, समाज शास्त्र, इतिहास, विज्ञान आदि के ग्रन्थों से बहुत सहायता मिली, और यह भान हुआ कि, यद्यपि आधिभौतिक विज्ञान में हमारे पाश्चात्य भारतीय बहुत आगे बढ़ गये हैं, परंतु उनसे अधिक आध्यात्मिक और समाजव्यवस्था संबंधी प्रज्ञान हमारी परम्परागत मंजूषाओं में पड़ा है, यदि हमसे वह खोलते बनें। उनकी कुंजी बनाने में हमको पच्छिम के विज्ञान से, और स्यात् उसी से, अन्यथा नहीं, सहायता मिल सकती है। तथा उनको भी, हमारी पुरानी मंजूषाओं में से निकले प्रज्ञान से, प्रवर्त्तमान और प्रवर्धमान घोर राग-द्वेष के महा तमस् के महा भय से छूटने में सहायता मिल सकती है। स्यात् इसी लिये 'वासना वासु-देवस्य' ने पूर्व और पश्चिम का भारत में 'योग' किया है।

काशी, विजयादशमी, }
आश्विन, १९९५, वि० }

भवद्दासः
भगवद्दासः

NOTE

Of the Rules followed in Printing.

1. The words of the Aphorisms are printed in larger type.
2. Words, which are parts of compound words, are printed with dashes, before, or after, or on both sides, of them, according to their position in the compound. They are not explained in English, except rarely; the explanation will be found under the complete compound word, which may be traced by the figures of reference given.
3. The figures are for the chapter and the aphorism, or corresponding commentary.
4. Sometimes a word occurs repeatedly in the commentary on an aphorism; it is given only once in the Concordance.
5. Simple words of very frequent occurrence, like pronouns, conjunctions, indeclinables, which have no technical meaning, are not indexed completely; only one reference, for each of the four chapters of the work, is given.
6. English equivalents are usually not given for the declensional variants of the principal word, when its nominative singular has been explained.
7. Inverted single commas are used now and then to draw attention to the literal significance or the etymological identity; thus योग, *yoga*, Skt. *yuj*, Lat. *iugare*, to 'yoke' to 'join'; or शायु, *snayu* 'sinew'. Important words are begun with capitals.

ADDENDA ET CORRIGENDA

28. After “अविद्यत्”, add “अविनाशिनाम्, iii. 13 Of the unperishing.”
87. To explanation of “आभोगः”, add “ engagement; occupation.”
39. Below “—आलोचितः”, insert “आवद्यः, आवद्यम् iii, 18”.
39. After “—आशयः iv. 6”, add “(आ + शी, to sleep). 'Sleeping' instinct; 'dormant' propensity; tendency; disposition; inclination; proclivity; bent; thought-root; wish-seed; embryonic idea; rudimentary desire; that which is meant (as in the English expression 'What do you mean ?', i. e., 'What is your real purpose ?'). (See IV. 9, *Bhashya* संस्काराः वासनाः आशयाः इत्यर्थः; and the separate words in this *Concordance*).
49. After “उपावर्त्तते”, add “ turns away; is finished; is satisfied.”
56. After “कर्म”, add “desert, deservingness of reward or punishment earned by good or bad deeds respectively; also, in grammar, the object of an action, the accusative.”
59. After “कल्पिता iii. 43,” add ” —कल्पितानाम् ii. 4. (Some editions read विकल्पानाम्, which seems erroneous).
62. After “कालः”, for “iii 52”, read “iii. 26, 52”.
68. After “क्लिष्टाः”, add “leading to pain; pregnant with misery; big with sorrow and suffering; hence 'sinful', 'erring from the right path.'”
74. To the explanations of “गुणाः”, add “(See ख्याति, प्रकाश, प्रख्या, प्रवृत्ति, किया, स्थिति ॥ गुणयंति, आमंत्रयति, आस्रेडयंति, आवृण्वयंति, प्रलोभयन्ति, बहुलीकुर्वन्ति, पञ्चक्लेशात्मिकाभिः वासनाभिः जीवं वेष्यति, बन्धन्ति, इति गुणाः । Because they tempt and invite with their attractive qualities, over and over again, and create variety and multiplicity in place of unity and simplicity, and twine round the soul, the ego, and bind it in the chains of the five-fold, sin-bearing, misery-causing, desires, appetites, instincts, therefore are they called 'guna-s'. The verb-root गुण्, in Skt., has this threefold meaning, to tempt and invite, to repeat and multiply, and to twine round and enwrap).
79. To the explanation of “धोरम्”, add “(This quality is connected with rajas).
79. After “चतुर्विधकल्पितानाम्”, add “(Some editions read चतुर्विधविकल्पानाम्, which is not satisfactory).

80. After "चितिः", add "awareness; pure sentience; pure percipience; appercipience".

82. After "चित्तस्य", add, (Some editions omit this word in iv. 10).

96. After "—तल—", for "iii. 39", read "iii. 26, 39".

107. After "देशलक्षणभेदः", for "charactering works" read "characterising marks."

109. After "ज्ञीपेषु", "for continents" read "continents."

111. After "धर्ममेधः", add (धर्मान् मेहति).

118. After "निमज्जति", for "iii.54" read "iii.45".

„ . Below "निमज्जति", insert "—निमंत्रणे iii.51".

123. After "—निर्भासः", add "iii. 17".

123. After "निर्विचारा", add "(सविचारा seems to mean meditation about an abstract concept, but in connection with some concrete embodiment, as, e.g., looking at a particular triangle drawn on paper, we may think about the properties of all triangles generally, i.e. of the abstract triangle. If so, then निर्विचारा may mean meditation about an abstract concept, without reference to any particular concrete embodiment of it, and covering all possible concrete forms of it, past, present, future. See also वितर्क...रूपानुगमात्)."

124. After "निर्वितर्क", add "(See also वितर्क...रूपानुगमात्)."

126. Above "पण्डितः", insert "पण्डकः ii.24 (See पण्डकः); and "पण्डकोपाल्यानेन). ii. 24 (See पण्डकोपाल्यानेन)."

147-148. Strike out the explanation given of "प्रत्ययविवेकनिन्नल्य", and read instead, "of (the mind) inclining towards discrimination, of (itself as the locus of) cognitions or ideas, (from the apperceiving self; and no longer indiscriminately and deeply interested in worldly things)."

156. After "प्रतिभम्", add "(प्रति+भा, to shine out, to appear in a flash)."

175. After "मूढः", add "(This quality is connected with तमस)."

196. Col. 1, l. 20, for "p. 68", read "p. 35, 68."

198. For "—विनाशि", read "विनाशि."

236. After "सहक्षणभेदात्", "for ii. 53" read "iii. 53."

योगभाष्य-कोष ।

अंशः—अग्निः

योगभाष्य-कोष

अ

अंशः iii. 54 Part; portion.

अकरणं iii. 51

—अकरणात् ii. 23

अकर्त्तरि ii. 18 In the non-doer.

अकर्मण्यता i. 30 Unfitness for work. [real.]

अकल्पिता iii. 43 Unimaginary;

अक्षमात् iii. 22 Without (perceptible) cause; 'why-less', without a why; suddenly.

अकार्ये ii. 52 In non-work, ill-work, sin.

अकुर्वतः iii. 51 Of the not-doing; of him who abstains.

—अकुशलयोः ii. 9

अकुशलानि i. 24 Un-skilful; unwell; non-good; evil.

—अकुशलाः iv. 30

अकुसीदस्य iv. 29 Of one who has no interest left.

अकृतभवनन्यासाः iii. 26 Who do not 'lay down' (ideate, mentally create) abodes.

अकृतार्थम् ii. 22 With its work not done, duty undischarged, purpose not achieved.

अकृत्वा iii. 51 Having not-made; having avoided.

—अकृष्णम् iv. 7

अक्रमम् iii. 54 Successionless; simultaneous; timeless; "Eternal Now."

अक्रमम् iii. 17

अक्रमोपारुदम् iii. 49 Not "mounted on", entered upon, succession; non-successive; synchronous; timeless.

अक्लिष्टच्छिद्रेषु i. 5 In the interstices or intervals between the sorrowless, sinless, (or emancipating moods of mind).

—अक्लिष्टाः i. 5

अक्षयम् iii. 51 Unperishing.

अक्षिपात्रकल्पम् ii. 15, 16 } Like the
अक्षिपात्रकल्पः ii. 15 } eye-socket.

अक्षिपात्रे ii. 15 In the eye-socket.

—अक्षी ii. 5

अगतिः i. 7 Motionless.

अगस्त्यवत् iv. 10 like the ṛshi Agastya,

अगृहीतस्वभावकम् iv. 16 Of unapprehended nature.

अगृहीता ii. 20 Un-apprehended.

अगोष्ठदम् ii. 5 No-cow-hoof-puddle; no trifle (but a large space).

—अग्नि—ii. 19; iii. 17

अग्निः ii. 28; iii. 45; iv. 19 (अग्ने नयति, He who leads on in front) Fire,

अग्निवत् iv. 19 Like fire.	—अङ्गुलिः iv. 31
—अग्निना ii. 2; iv. 28	अङ्गुल्यग्रेण iii. 45 With the finger-tip.
अग्निज्ञानस्य ii. 28 Of the knowledge of fire.	—अङ्गे ii. 40
अग्निवात्ता: iii. 26 A race of devas; (in the Purāṇas, a class of pitṛs).	—अचेतन—ii. 15; iv. 23
—अग्रहणात् i. 2	—अचेतनेषु ii. 5
अग्रहणे iv. 19 In (the state of) or on non-apprehension.	अचेतनम् ii. 34; iv. 23 Unconscious.
अग्राह्यम् iv. 19 Inapprehensible.	अचेतना ii. 20 Unconscious,
अग्रीवः iv. 31 Throatless; without a neck,	अच्युताः iii. 26 One of the highest orders of gods; the “unfallen,” the “un-procreating”.
—अग्रे i. 35; iii. 1; iv. 16	अजरम् iii. 51 Unaging.
—अग्रेण iii. 45	अजापयः iii. 17 Goat’s milk; (and also) “thou causedst to be conquered, or to be repeatedly recited.” (A play upon a word).
—अङ्गुरस्य iv. 25	अजिताघरभूमिः iii. 6 One who has not conquered the lower stage.
—अङ्ग—ii. 28, 40	अजिह्वः iv. 31 Tongueless.
—अङ्गम् iii. 7, 8	अज्ञातः ii. 20; iv. 17 Unknown.
—अङ्ग—ii. 18	—अज्ञात—ii. 20
अङ्गमेजयः ii. 47 Body-tremor; restlessness of body generally, or of any limb.	—अज्ञातम् iv. 17
—अङ्गमेजयत्व—i. 31	—अज्ञान—i. 2; ii. 34
अङ्गमेजयत्वम् i. 31 Shaking of the body.	—अज्ञान—ii. 34
अङ्गानि ii. 29 (अङ्ग, to go; to mark; अङ्ग, to mark, to demarcate, define, depict, delineate, bring into relief. “The body is the soul made visible” See अङ्गन, and व्यञ्जक) Limbs; organs.	अज्ञाननिष्ठम् iv. 26 Sloping to, inclining to, heading towards, Error.
अङ्गानि i. 31	अज्ञानम् ii. 34 Non-knowledge; ignorance; wrong or false knowledge; ne-science; Error (due to misleading Desire, hence), Root-Desire.
—अङ्गानि ii. 28; 29; iii. 1	—अङ्गन—iv. 9
—अङ्गरेषु ii. 33; iii. 51	—अङ्गनः i. 11, 43
—अङ्गित्वे ii. 18	—अङ्गनता—i. 41 (See अङ्गानि)

—अञ्जनस्य iii. 13	what is not the true form of that (viz., the object of knowledge) i. e., an erroneous belief or notion.
अञ्जनाभाः iii. 26 A race of high devas.	अतद्रूपप्रतिष्ठम् i. 43
—अञ्जनेन ii. 4	अतपस्त्विनः ii. 1 Of the non-ascetic.
—अणिमा—iv. 1	—अतल—iii. 26
अणिमादिप्रादुर्भावः iii. 45 The appearance of 'atomicity' etc.; the development of the mystic power of becoming small as an atom.	अतः i 2; ii. 4, 20; iii. 23, 53; iv. 6, 9 etc. Hence.
अणिमाद्या ii. 43 Atomicity etc.	—अतिक्रमात् iii. 13
अणिमाद्यैवर्योपपन्नाः iii. 26 Possessed of the sovereign powers of assuming atomic size etc.	अतिक्रान्तभावनीयः iii. 51 Name of the Yogi of the fourth stage, who has passed beyond desires and meditations.
अणीयान् i. 43 Atomic; smaller; very small; infinitesimal.	अतिक्रान्तसर्गादिपु i. 26 In past or previous manifestations, emanations, creations, cycles, etc.
—अणु— i. 40	—अतिक्रान्तं, न्तः, न्ताः iii. 13
—अणुः iii. 44; iv. 14	अतिक्रामन्ति ii. 4 Overpass, pass beyond, avoid, escape; transcend.
अणुः iii. 26, 45 Atom; small; minute.	अतिदीप्तेन ii. 33 By the very blazing, raging, rampant, furious.
अणुप्रचयविशेषात्मा i. 43 Of the nature of a special or peculiar agglomeration, grouping, combination, accumulation, of atoms. (Compare isomerism, isomorphism, allotropism).	अतिप्रसङ्गः iv. 21 Too much attachment; excessive addiction, ("too much of a good thing", proving too much, reductio ad absurdum).
—अणुभ्यः iii. 42	अतिरिक्तम् ii. 18 Other than; going beyond; reaching beyond.
अणुमात्रम् i. 36 Only an atom.	अतिवाह्यन्ति i. 19 Pass; pass across; carry over; carry on.
अणोः iii. 26 Of an atom.	अतिवाहितम् ii. 16 Carried through, tided over; exhausted.
अण्डम् iii. 26 Egg; world-egg; world-system; orb; globe.	—अतिवृत्तेः ii. 19
अण्डमध्ये iii. 26 In the middle of the world-egg or sphere.	
अतदात्मा ii. 20 Not-that-natured; not having that nature.	
अतद्रूपप्रतिष्ठम् i. 8 Established on, resting on, attached to,	

—अतिशय—i. 24	अतीतस्य iii. 14, 15 Of the past.
—अतिशयम् i. 25	अतीताः iii. 14 The past (pl:)
—अतिशयः i. 50	अतीतानागतम् iv. 12 The past and the “not-yet-come”, i. e. the future.
अतिशयबलः iii. 46 Possessed of exceedingly great strength.	अतीतानागतज्ञानम् iii. 16 Knowledge of the past and the future.
—अतिशयाः ii. 15; iii. 13	अतीतानागतप्रत्युत्पन्नम् iii. 54 Past, future, and present.
अतिशयैः ii. 15; iii. 13 (अति, much, more + शी, to sleep, to rest; “to rest or stand above another”). By or with excesses; by or with excellences.	अतीतानागतवर्तमानेषु iii. 13 In the past, the future, and the present.
अतिशय्यते i. 24 Is excelled, surpassed.	अतीतानागताः iv. 13 Past and future (pl:).
अतिशय्यते iv. 10 (Two) are surpassed.	अतीतानागताभ्याम् iii. 13 By the past and the future.
अतिशायि i. 24 Excelling supremely.	अतीतान् iii. 22 The past; the departed.
अतीत—i. 25; ii. 19; iii. 13	—अतीताभ्याम् iii. 13
—अतीत—iii. 36	—अतीन्द्रिय—i. 25
अतीतम् ii. 16 (अति + इ to go) “Much-gone”; past; crossed beyond; transcending.	—अतुल्य—ii. 18
—अतीतः ii. 27	अत्यन्तम् ii. 20, 40 Extremely, finally, wholly, entirely.
अतीतः iii. 13 Past	अत्यन्तभिन्नेषु i. 32 In the extremely different.
—अतीतत्वात् ii. 27	अत्यन्तमूढेषु ii. 9 In the utterly dull, inert.
अतीतभावकमः iii. 15 The order, succession, <i>into</i> pastness, (क्रम = moving, proceeding, passing, into change). (The expression is obscure; some editions read अतीतभावः क्रमः)	अत्यन्तविधर्मा iii. 35 Of very different property or nature.
अतीतलक्षणम् iii. 13 The quality of pastness, or having the quality of the past.	अत्यन्तविभक्त्योः ii. 6 Of (two) entirely separate or different.
अतीतलक्षणयुक्तः iii. 13 Possessed of the characteristic of pastness.	अत्यन्तविरोधात् iv. 3 Because of extreme opposition.
	अत्यन्तासंकीर्णयोः iii. 35 Of the

(two) extremely unallied, wholly unmixable.	अदृष्टजन्मवेदनीयस्य ii. 13
अत्यंतासंकीर्णयोः ii. 6	अदोषः iii. 13; iv. 33 "No-fault"; not-defective; faultless.
—अत्यये ii. 34	अद्रात्म् i. 32 I saw; I have seen.
अत्र i. 9; ii. 24; iii. 6; iv. 3, 19 Here.	—अधर— iii. 6
अथ i. 1 Now; henceforth; here-with; hereafter.(Also 'but if').	अधरभूमिषु iii. 6 In the lower levels, planes, stages, grounds.
अथ i. 12, 17, 18, 23, 24, 27; iii. 9, 44; iv. 4, 32	अधर्म—i. 2
अदग्धवीजभावाः ii. 13 With their seed-nature unburnt, germinating capacity or seed-quality undestroyed.	—अधर्म—iii. 18
अदर्शनम् ii. 23, 24; iii. 55 Non-vision; disappearance; non-cognition (of the Final Truth).	अधर्मम् iv. 3
अदर्शनस्य ii. 23, 25	अधर्मः iv. 3 Not-dharma; opposite of dharma or duty; sin.
अदर्शनकारणाभावात् ii. 24 From absence of cause of non-vision (of truth).	अधर्मत् iv. 11
—अदर्शना ii. 24	अधर्मपित्रम् iv. 15 Looking to, depending on, in consequence of, due to, sin.
अदर्शनात् ii. 4 By or from or because of non-seeing, non-appearance.	—अधर्मी ii. 15
अदर्शनाभावात् ii. 23 From absence of non-vision, disappearance of ignorance.	अधः iii. 31 Below.
—अदिव्य—i. 15	अधस्तात् iii. 30 Below.
अदृश्यः iii. 45 Invisible.	अधिकम् iii. 18 Greater; more.
—अदृष्ट—ii. 12	—अधिकः iii. 13
अदृष्टजन्मवेदनीयम् ii. 13	अधिकस्य ii. 32
अदृष्टजन्मवेदनीयः ii. 12, 13 To be experienced, to bear fruit, in some (future), birth now unknown.	—अधिकार—i. 5; iv. 28, 34
	—अधिकारम् i. 5, 50, 51; ii. 3; iii. 55; iv. 11.
	अधिकारः ii. 23 (अधि, अधिकम्, more or specially + क्, to do; more specific work). Title, right; function, office, province; appointed work, fixed duty; power, authority; urge, momentum; course.
	अधिकारवशात् i. 19 By compulsion of function or urge.
	अधिकारविरोधिनः i. 51 Hostile to functioning.

अधिकारविशिष्टम् i. 50 Function-defined; marked or characterised by a specific function.

—अधिकारा ii. 2, 24, 27

—अधिकाराः iii. 55

अधिकारार्थः i. 1 Having the purpose or significance of, being indicative of, the subject which is in hand (or is in possession of, or has the right and title to engage, attention).

—अधिकारे i. 19; ii. 10; iv. 11

अधिकृतम् i. 1 Taken up (as subject of treatment); installed, put in charge; put in office; placed on duty.

अधिकृत्य iv. 33 Having regard to; 'making' comparison with.

अधिक्रियेत iii. 14 May become entitled or subject to.

अधिगच्छति i. 29; iii. 25 (अधि + गम्, to go) Finds; approaches; reaches; goes up to; perceives; understands.

अधिगतः iv. 23 Understood, perceived, found,

—अधिगमः i. 29

—अधिगमः ii. 32; iii. 36

अधिगम्यते ii. 41 Is obtained; is understood.

अधिगम्यन्ते iii. 48 Are obtained; are achieved.

अधिमात्रः—अधिमात्र—i. 21, 22

अधिमात्रतीवः i. 22; ii. 34 Of exceeding intensity.

अधिमात्रतीवसंवेगस्य i. 22 Of him

who possesses keen intensity of urge in the fullest degree.

—अधिमात्रत्वात् i. 22

—अधिमात्राः ii. 34

—अधिमात्राः ii. 34

अधिमात्रोपायः i. 21 Possessing means in excessive or fullest degree.

अधिमात्रोपायस्य i. 22

अधिमात्रोपायतात् i. 21

—अधिष्ठातृत्वम् iii. 49

अधिष्ठानम् ii. 17 (अधि + स्था to stand) Standing upon or above; occupying.

—अधिष्ठाने ii. 5

अधिष्ठाय i. 25 Having occupied; presiding over; sitting on or above; inspiring.

अधीते iii. 17 (अधि + ई, to go, to approach) Studies.

—अधीनम् iv. 10

—अधीनः i. 12; ii. 15

—अधीना iv. 7

—अध्ययनम् ii. 1

अध्ययनम् ii. 32 "Going specially or more near"; approaching; understanding; close study.

—अध्यवसायकत्वात् ii. 20

अध्यात्मप्रसादः i. 47 The placidity of the 'subjective element'; the dawning of the inner light and joy which illuminates all; lucidity of mind.

अध्यारोपितसङ्घावः ii. 18 Assumed to have existence; having ex-

istence falsely imposed upon them; falsely imputed.	अनन्तः iv. 33 Un-ending.
—अध्यास—iii. 17	अनन्ता i. 2 Endless; infinite.
—अध्यासात् iii. 17 (अधि + अस् to throw, to cast repeatedly, to superimpose).	अनन्तफलम् ii. 34 Endless fruit; unending consequence. (Some editions read अनन्तं फलं)
अध्वनः iii. 13; iv. 12	—अनन्तफलाः ii. 34
अध्वभिः iii. 13	अनन्तरभूमिम् iii. 6 The next or immediately succeeding stage.
अध्वभेदात् iv. 12 Because of difference of way or path.	अनन्तरा iii. 6, 14 Im-mediate; next after.
अध्वसु iii. 13	—अनन्तरेण iv. 21
अध्वसंकरः iii. 13 Confusion or adulteration of paths.	अनन्ते ii. 47 In the Infinite.
अध्वा iii. 13 Path; way; road.	अनन्विताः i. 32 अन्, not + अतु, after + इ to go) Unfollowed; unaccompanied.
—अध्वानः iii. 13; iv. 13	—अनभिधातः ii. 48; iii. 45 (अन् + अभि, from all sides, + हन्, to strike, to slay).
अध्वानम् iii. 13	—अनभिधातात् iv. 33
अनंगुलिः iv. 31 Fingerless.	अनभिद्रोहः ii. 30 Non-hate.
अनतिक्रमात् iii. 13 Because of not over-leaping, not getting beyond.	अनभिभूतः i. 47 (अन् + अभि + इ, to be; to be over another, to overpower). Un-overpowered.
अनतिक्रान्तम् iii. 13 Not crossed or passed beyond.	अनभिभूतबुद्धिसत्त्वेन iii. 18 With undefeated cognitive intelligence; with invincible power of cognition; with irresistible insight.
अनतिक्रान्तः iii. 13	अनभिभूतविषयः i. 14 The object of which is not over-powered.
अनतिक्रान्ताः iii. 13	—अनभिषङ्गी ii. 40
—अनतिवृत्तेः ii. 19	—अनभिसम्बन्धात् iv. 34
—अनधिष्ठानम् ii. 17	—अनभ्यधिकः iii. 13
अननुभूतक्रमक्षणाः iv. 33 Without experience of the succession of moments, or without passing through sequential moments.	—अनभ्युपगमात् iii. 13
अननुभूतमरणधर्मकस्य ii, 9; iv, 10 Of him who has not experienced the function of dying.	अनया iii, 51; iv, 14 By this (fem.:)
—अननुरोधी i. 47	
—अनन्त—ii. 47	
अनन्तम् i. 36 End-less.	

अनयोः iv. 15 Of these two.
 अनर्थे ii. 5 In the 'undesirable'.
 —अनल—iii, 26
 —अनवच्छिन्नाः ii. 31
 अनवच्छिन्नाः ii. 31 (अन् + अव् + छिन्, to cut off, to limit) Unlimited, unconditioned.
 —अनवच्छिन्नेषु i. 44
 अनवच्छेदात् i. 26 By non-limitation.
 —अनवच्छेदात् iii. 53
 —अनवधारणम् iv. 20
 —अनवधारणम् iv. 21 Non-establishment; non-indication; non-discrimination; non-determination.
 अनवस्थितम् i. 10 Unsteady; un-fixed; unsettled; distracted; restless; fluctuating.
 अनवस्थितत्वम् i. 30 Restlessness; unsteadiness.
 —अनवस्थितत्वानि i. 30
 अनष्टम् ii. 22 Undestroyed; un-abolished.
 अनाकुलम् i. 20 Undisturbed; without excitement, agitation, confusion, perplexity,
 —अनागत—iii. 16
 —अनागते—i. 25; ii. 19; iii. 13, 16, 36, 54.
 अनागतम् ii. 16 Un-arrived; future; yet to come.
 —अनागतम् iv. 12
 अनागतम् iii. 13; ii. 16.
 अनागतभावात् iii. 15 From the state of futurity.

अनागतलक्षणम् iii. 13 The mark of the 'not-come', the future; the character of futurity; the quality of being yet in the future.
 अनागतलक्षणयुक्तः iii. 13 Possessed of the character of futurity.
 अनागतवर्त्तमानयोः iii. 14 Of the future and the present.
 अनागतवर्त्तमानाभ्याम् iii. 13
 अनागतः iii. 13
 अनागतस्य iii. 14
 —अनागताभ्याम् iii. 13
 —अनागताः iv. 13
 अनात्मनि ii. 5 In the not-Self.
 —अनात्मसु ii. 5
 अनादि ii. 15
 अनादिः i. 24; ii. 17, 22 Beginningless.
 अनादिकर्मक्लेशवासनाचित्रा ii. 1 Variegated (diversified, multi-form, complex) with, compounded of, beginningless desire-germs of (propensities, tendencies, inclinations, dispositions to) activity and (of or to) "sins", "miseries", "hindrances".
 अनादिकालप्रचितस्य ii. 13 Of (karma) accumulated through beginningless (past) time.
 अनादिकालसंमूर्छितम् ii. 13 "Thrown into a swoon", overpowered, held, gripped, obsessed, pervaded, clouded, com-pounded, for beginningless time.

अनादिकालीनाः ii. 13 Belonging to, coming down for, beginningless time.

अनादित्वम् iv. 10 Beginninglessness.

अनादिदुःखस्रोतसा ii. 15 By the beginningless stream or current of pain.

अनादिवाग्यवहारवासनानुविद्धया iii. 17 By (the people's mind) permeated with the beginningless propensity to vocal activity i.e., speaking.

अनादिवासनानुविद्धम् iv. 10 Permeated with beginningless instincts, inclinations, dispositions.

अनादिवासनाविचित्रया ii. 15 By (mind functioning) complicated with beginningless instincts.

अनादिसंबंधः i. 4 Beginningless relation or connection.

अनादिसंयोगात् ii. 22 By, from, because of, beginningless conjunction.

अनाभोगात्मिका i. 15 Of the nature of non-enjoyment, non-inclination, non-tasting.

अनालोचितः iii. 47 Unperceived, unsensed.

अनावरणदर्शनात् iii. 41 By from, because of, (the fact, of our) seeing (that the formless does not cause and has) no limit or veil.

अनावरणम् iii. 41 Unveiling;

2

non-hiding; not screening or covering.

अनावरणात्मके iii. 45 In (ākāsha or space) of the nature of the veilless or non-screening.

अनावृतज्ञानविषया: iii. 26 With all objects of knowledge (lying) unveiled (before them).

अनाशयम् iv. 6 Germless; free or devoid of desire-germs; (which is not born of, and does not create, any germ or seed).

अनाश्वासः ii. 13 Lack of assurance; "want of free and peaceful breathing".

अनित्य—ii. 5

अनित्यः i. 43 Non-permanent.

अनित्या ii. 19, Fleeting, passing, transitory.

अनित्ये ii. 5

अनियतविपाकम् ii. 13

अनियतविपाकः ii. 13 With or of uncertain maturation or fruition.

अनियतविपाकस्य ii. 13

अनियतासु i. 35 Amongst the unfixed, unsettled, unrestrained, uncontrolled, random.

—**अनियमात्** ii. 13

—**अनिल**—iii. 26

अनिवृत्तमिथ्याज्ञाना ii. 26 With false or illusory knowledge unwithdrawn, unabolished.

अनिशम् i. 5 (= अहर्निशम्) Day and night; incessantly, perpetually.

—**अनिष्ट**—ii. 18

अनिष्टम् ii. 34 Undesirable; undesired; unhappy; unpleasant.
अनिष्टः ii. 13 Unacceptable.

अनिष्टप्रसंगात् iii. 51 From, because of, re-addiction or reattachment to, revival or resurgence of, the undesirable, the evil.

अनिष्टप्रसंगः iii. 51

अनीश्वरस्य iii. 55 Of the non-sovereign, the powerless.

अनु—, —अनु— i. 1, 7, 9, 11, 17, 49; ii. 7, 8, 20, 28, 34, 54; iii. 14; iv. 8.

अनु— ii. 4, 13

अनु ii. 4, 54; iii. 38; After; following; behind; in the train or wake of; together with; close upon.

अनुकम्पनीयाः iv. 23 (अनु + कम्प्, to tremble; to shake, shiver, vibrate, tremble in company with; to sym-pathise with). To be pitied; pitiable (pl:)

—अनुकारः ii. 54

अनुकारमात्रतया ii. 20 By mere imitation or reflexion.

अनुकारिमात्रतया iv. 22 By pure imitativeness.

—अनुकूलम् iii. 18

अनुकूला iii. 51 Favourable; agreeable; kind; sympathetic; propitious; “following or going along the bank”.

—अनुकूलाभिः iii. 26

—अनुगतः i. 1, 17; iii. 44, 47

अनुगतम् ii. 34; iii. 11, 12 Accompanying; accompanied; going or running through or after; following; persisting; threading; continuing.

—अनुगमात् i. 17

—अनुग्रुणानाम् iv. 8

अनुगृह्णन्ति iv. 2 “Accompany in catching, holding, supporting”; “hold along with”; pity; favour (pl:)

अनुगृह्णाति i. 23; ii. 15; iv. 11 Favours; helps (sing:)

—अनुग्रह—i. 25; ii. 3, 15; iii. 17; iv. 7, 10.

—अनुग्रहणम् iv. 12

अनुग्रहाय i. 1 For benefitting, helping.

—अनुज्ञेदेन iii. 14

अनुज्ञायते ii. 13 Is “after-known”, inferred, concluded; is permitted, assented or agreed to.

अनुत्प्रयते ii. 17 Is “after-heated”; is distressed sym-path-etically.

अनुत्तम—ii. 42

अनुत्तमम् iii. 18 Unsurpassed.

अनुत्तमः iii. 48 Unexcelled.

अनुत्तमसुखताभः ii. 42 Gain of unsurpassed happiness.

अनुत्पत्तिधर्मी i. 9 Having the attribute of birthlessness.

अनुत्पादः ii. 23 “Non-birth”; non-development.

अनुत्पादाय iv. 21 For non-rebirth.

—अनुत्पादे ii. 27

अनुधावतः i. 40 Of the (yogi's mind) running after.

अनुनिविशन्ते iii. 38 Settle down after or in company with.

अनुपत्तिः ii. 20; iv. 22 Follows.

अनुपत्तिः iii. 38 "Fall after"; follow (pl.)

अनुपत्तिः iii. 13 Following; fallen into; undergoing.

— अनुपपत्तिः i. 32; iii. 53

अनुपलभ्यतः iii. 13 (अन् + उप + लभ् to gain). Non-apprehension; "non-finding".

अनुपलभ्यम् i. 43 Undiscoverable; impossible to find; unknowable.

अनुपशान्तिः ii. 15 Not-peace; dissatisfaction; peacelessness; restlessness.

— अनुपश्यः ii. 20

— अनुपश्यः ii. 20

अनुपश्यतः iii. 18 Of the beholding, mirroring, apperceiving,

अनुपश्यति i. 47; ii. 20 (अन् + दृश् = पश्य, to see; to see along with; to see consciously, as a witness; "I know and I know that I know"). Beholds (as a spectator); apperceives, witnesses.

अनुपश्यन् ii. 18, 20, 27 Observing; mirroring; witnessing; apperceiving.

अनुपश्यन्तः iii. 51

अनुपसर्गः i. 29 (अन्, not + उप, near + सृज्, to surge, to

emanate, to create). Without (troublesome) secondary consequences; having no bye-products or excrescences; (not beset with, oppressed by, liable to, consequences, viz. birth, life-term, and pleasant and painful experience).

अनुपस्थाप्य iii. 17 Not having established, constituted, composed.

अनुपस्थिताः iv. 16 Non-present.

अनुपहाय ii. 15 Without slaying.

— अनुपातिनम् ii. 15

— अनुपातिनः ii. 18, 19; iii. 44

— अनुपातिना iii. 15

— अनुपातिष्ठु i. 44

— अनुपाती i. 9; iii. 14

अनुपाती iii. 14 "Falling after"; following.

अनुपादानात् iv. 7 Because of non-taking, not-doing.

अनुपादित्सा ii. 32 Non-wish-to-acquire; absence of desire to obtain.

अनुपायः ii. 15 Not (the right) means.

अनुप्रविशति iii. 45 Enters with or after. (Some editions read अनुविशति).

अनुप्रविशन्ति iv. 3

अनुप्रवेशयितुम् iv. 3 In order to cause to enter.

— अनुप्रवेशात् iv. 2

अनुसरन्ते ii. 15 "Jump after"; "float, swim after"; pursue.

—अनुभव—i. 32, 44; ii. 13	in accordance with a standard (premiss); inference.
—अनुभवः ii. 9, 15	
अनुभवकर्मविषयताम् ii. 17 The state of being the object of the act of experiencing.	
अनुभवति ii. 28, 34; iii. 52 (अनु after + भू to be) "Becomes like"; experiences.	अनुभवति ii. 9, iv. 18 Causes to be inferred; leads to the inference.
अनुभवन् iii. 13, 14 Experiencing.	—अनुभित—i. 7; ii. 18; iii. 14
अनुभवन्तः i. 19	अनुभितम् ii. 30 Inferred.
अनुभवन्ति i. 19; ii. 19	—अनुभितम् iii. 41 (Some editions read निपित्तं)
अनुभवात् i. 11 From experience.	अनुभितः i. 7, 43 Inferred.
—अनुभवात् ii. 9, 15	अनुभीयते iv. 25 Is inferred.
अनुभवाः iv. 9, 21 Experiences.	अनुभेयम् i. 51 Inferrible.
—अनुभवे i. 10	अनुभेयस्य i. 7 Of the deducible.
—अनुभवैः iii. 18	—अनुभोदिताः ii. 34
—अनुभावानाम् ii. 12	अनुभोदिता ii. 34 (अनु after + मुद् to rejoice or to mix) Approved; abetted.
—अनुभावेषु ii. 12	—अनुरागात् iii. 26
—अनुभूत—ii. 9; iv. 9; 10, 33	—अनुरूपाः iv. 9
—अनुभूतम् ii. 9; iii. 18	—अनुरोधिनः iii. 17
अनुभूतविपयासम्प्रमोपः i. 11 The not letting go of an object (which has been) experienced.	—अनुरोधिनी ii. 28
अनुभूतव्यक्तिकम् iv. 12 Of which the "manifestation", "individuation", has (taken place and) been experienced in the past.	—अनुरोधी i. 47; ii. 17
अनुभूयते iv. 33 Is experienced.	अनुवर्त्तते i. 36 (अनु after + वृत् to exist). Persists; continues.
अनुभूयमाने ii. 15 Being experienced.	अनुवर्त्तमानाः ii. 18 Following; accompanying; pursuing; persisting.
—अनुमान—i. 7, 49	अनुवादः iii. 17 "After-statement"; re-statement; re-production; rendering; translation; particular mention.
—अनुमान—i. 35, 43; ii. 9	—अनुवासितः ii. 15
अनुमानम् i. 7, 49 (अनु after, behind + मा to measure), "After-measuring"; measuring	अनुविद्धम् i. 2; ii. 15; iv. 10 Pierced through, penetrated;

pervaded, permeated; streaked, stained, colored, affected, tinged.	अनुष्टानम् ii. 29 (अनु + स्था to stand) Practising, following, performing; observance; resolve; “standing up”.
—अनुविद्धः i. 42; ii. 15	—अनुष्टानात् ii. 28
—अनुविद्धया iii. 17	अनुष्टोयन्ते ii. 28 Are practised.
अनुविद्धि i. 36, Having known, recognised.	—अनुसंहार—iii. 17
अनुविद्धायिन्यः iii. 44 Carriers out of (his) command; obeyers of (his) law; followers of (his) mood.	अनुसंहारः iii. 17 Summation of a series; the sum, the net result, the resultant; (concomitant dissolution or disintegration, as of molecules in physiological functioning, while producing a result).
अनुविद्धीयन्ते iii. 38 Accompany; follow obediently.	—अनुसारिण्यः iii. 44
अनुविवर्जन्ते ii. 15 Increase with, in the wake of, in consequence of.	—अनुस्मृति—ii. 7, 8; iv. 10
अनुवृत्तः i. 7 “Existing through or after”; continuous; persisting (like a thread through beads).	अनूत्पत्तिः iii. 38 Fly after.
अनुव्यवसीयेत् iii. 47 Be consciously ascertained, be apperceived.	अनृतम् ii. 33 Untruth.
—अनुशयी i. 11	अनृतादिषु ii. 34 In untruth etc.
—अनुशयी ii. 7, 8	अनेकम् ii. 13 Not-one; many; manifold.
—अनुशासनम् i. 1 (अनु + शास्, to command, instruct, direct, teach). Expounding; explaining; repeating (ancient teaching freshly).	अनेकचित्तपरिकल्पितम् iv. 15 Formulated, imagined, ideated by many minds.
—अनुशासनम् i. 1; iv. 13	अनेकधर्मस्वभावः iv. 12 Having the nature of possessing many functions, attributes.
अनुशेरते ii. 4; iv. 8, 28 (अनु + शी to sleep). “Sleep after or with”; follow; accompany; become mixed up with (pl:)	अनेकधा i. 1 In many ways.
—अनुषङ्गः ii. 13	अनेकभवपूर्विका ii. 13 Preceding or preceded by (engendering or engendered by) many births.
—अनुष्टानम् i. 13; ii. 28 iv. 12	अनेकमनस्काः iv. 4 Many-minded; having separate minds.
	अनेकस्य ii. 13 Of not-one; of many; of manifold.

अनेकार्थम् i. 32 Having many meanings, interests, objects, purposes.	अन्तरायाभावः i. 29 "Non-being" of interruption; absence of hindrances or obstacles.
अनेकेषाम् iv. 5 Of many.	अन्तरालचारिणाम् iii. 32 Of movers in the interspace.
अनेके त्रु ii, 13	अन्तरिक्षलोकः iii. 26 The "interspace" world; Bhuvah; astral world.
अनेन i. 24; ii. 1; iii. 22; iv. 23 By this.	—अन्तरिता iv. 1
—अनैश्वर्य— i. 2	अन्तरीयकम् i. 16 Separated by an interval.
अनौपदेशिकम् iii. 54 Untaught.	—अन्तरे ii. 4, 13, 16, 45
—अन्त—ii. 39	अन्तरेण ii. 1, 18, 28 With-out; by an interval from; with omission of or separation from.
—अन्त—iii. 22; iv. 33	—अन्तरेण iii. 2; iv. 21
—अन्तम् iv. 3	—अन्तरेभ्यः iii. 14
—अन्तः i. 40	—अन्तरेषु ii. 23, 33; iii. 38; iv. 14
—अन्तर्—ii. 18; iii. 51	अन्तर्धानम् iii. 21 (अन्तः in + धा to do, to place), "Going inwards"; disappearance; invisibility.
अन्तरङ्गम् iii. 7 (अन्तः + अङ्गम्) "Inner-organ"; internal part; internal; inner.	अन्तवान् iv. 33 "With-end"; ending; having a final end without renewal.
अन्तरङ्गम् iii. 7, 8	अन्तिश्चिद्रम् iii. 32 Within a hollow.
—अन्तर—iv. 2, 21	—अन्तस्य ii. 9
—अन्तर—i. 7, 43; ii. 19, 27; iii. 13, 17	अन्तिके iv. 21 Near.
—अन्तरम् ii. 5, 19, 28, 54, 55; iv. 3	अन्ते iv. 33 At the fringe or end.
—अन्तराणि iv. 27	अन्त्यवर्ण-प्रत्यय-व्यापारोपस्थापितम् iii. 17 Established by the operation of the idea of the final letter-sound.
—अन्तराणि iv. 29	अन्त्याः iii. 53 Final; last.
अन्तराभावः iv. 10 Existence in the interval, (between two births).	
अन्तराय— i. 29	
अन्तराय— ii. 32	
अन्तरायाः i. 29	
अन्तरायाः i. 30 Obstructions; obstacles; hindrances; interruptions.	
—अन्तरायाः i. 30	

अन्धः iv. 31 Blind.	out, defined sharply, made clear.
अन्धकारं iv. 22 Darkness.	
—अन्धकारे iii. 51	
अन्धतामित्तः i. 8 “Blind darkness”; blind clinging; obstinate purblind tenacity.	अन्धताप्रत्ययं iii. 53 Recognition, awareness, belief, of difference.
अन्धतामित्ता iii. 26 (Name of a class of hells).	अन्धताप्रत्ययमात्राधिकारम् iii. 55 Having only the office or function of recognising (the) difference (of Purusha and Prakrti).
अन्धपानम् i. 15 Food and drink.	—अन्धत्वं — ii. 28
अन्य—i. 49, 50; ii. 22	—अन्यत्वम् iii. 15
अन्यः i. 18 Another.	अन्यत्वकरम् iii. 53 Differentiator.
अन्यः i. 23, 32; iii. 14, 35, 50; iv. 17, 23.	अन्यत्वकरः iii. 53
अन्यचित्तपरिकल्पितेन iv. 15 By (a thing) framed, fashioned, ideated, imagined, created, by another mind.	अन्यत्वकारणम् ii. 28 Cause of otherness, change, or transformation.
अन्यजातीयपरिणतानाम् iv. 2 Of (a body and senses) evolved into, belonging to, another type or genus.	अन्यत्वप्रत्ययः iii. 53 (See अन्यताप्रत्ययं)
अन्यतरावधारणे iv. 33 In deciding or answering for one of the two.	—अन्यत्वे iii. 15
अन्यत् ii. 5, 13, 18; iii. 14 Another (neu:)	अन्यत्वे i. 32 In or on otherness.
अन्यतः iii. 6 From elsewhere, from another.	अन्यत्वेन iii. 13
अन्यतर—iii. 13	अन्यत्र i. 39; ii. 4, 31; iii. 13, 26; Elsewhere.
—अन्यता—iii. 49	अन्यथा ii. 23, 28, 31; iii. 13, 17; iv. 26 Otherwise.
—अन्यता—ii. 2, iii. 35, 49; iv. 27	—अन्यथात्वम् iii. 9, 13, 14
—अन्यता i. 2	अन्यदृष्टस्य iii. 14 Of (something) seen by another.
अन्यतानवच्छेदात् iii. 53 Because of difference, otherness, separateness not being marked	अन्यदेशक्षणानुभवः iii. 53 Experience of another place and moment; experience of the moment corresponding to another space (i.e. another point, position, place in space).
	अन्यधर्मस्वरूपापेक्षया iii. 15 With reference or in relation to the

own-form of another property or function.	अन्ये i. 42; ii. 55 (Plu: of अन्यः).
अन्यपुरुषसाधारणत्वात् ii. 22 Because of being common to other egos, souls, purushas.	अन्येन iii. 14 By another.
अन्यप्रत्ययदृश्य i. 32 Of what has been seen by another idea, pratyaya, state of consciousness.	अन्येषाम् iii. 45 of others.
अन्यप्रत्ययोपचित्स्य i. 32 Of what has been developed by or in another idea or state of consciousness.	अन्येषु ii. 15 In or among others (mas:)
अन्यया iv. 21 By another (fem:).	—अन्य—iii. 44, 47
अन्यविषया i. 49 Having another object or content.	—अन्यम् iii. 14
अन्यव्यग्रस्य iii. 53 Of (an observer) engaged with another.	—अन्ययः iii. 9
अन्यसंकारप्रतिबन्धी i. 50 Preventor or obstructor of other tendencies, proclivities, propensities, impressed or acquired tendencies.	अन्यशब्देन iii. 44 By the word anvaya, (meaning, "con-comitance" "connection," "per-vasion").
अन्यसाधारणत्वात् ii. 22 Because of being common to others.	अन्यिकारणम् i. 45 Material cause..
अन्यस्य iii. 14, 45; iv. 15, 16 Of another.	अन्यिनी iii. 44 (अनु + इ, to go) Going through, con-comitant (fem:)
अन्यस्वरूपेण ii. 17 By or through another form or the form of another.	—अन्यिनीभिः ii. 19
अन्यान् iv. 21	अन्ययी iii. 13, 14 Threading, pervading (mas:)
अन्याश्च्यम् iv. 14 (अ not + नी, to lead, to guide rightly). Illogical; unjust; untrue; improper.	अन्यर्था i. 48 Following the meaning; true to the sense (of the name).
अन्यासु ii. 4 In or among others (fem:)	—अन्यागतः iii. 13, 14
	—अन्विताः iii. 52
	—अन्वितानाम् iii. 44
	अन्वेति iii. 9 Follows; goes with.
	अपकर्षम् ii. 13 (अप away, down + कृष् to drag). (To) degradation, descent, falling.
	अपकर्षति iv. 3 Draws; drags; carries.
	अपकर्षपर्यन्तम् iii. 52 Down to extreme involution, descent, division, separation.

अपकर्षय ii. 13 For 'degradation', nullification.

अपकारः ii. 12 Evil doing; ill-deed; injury.

अपकारिणम् ii. 33 To the harm-doer, the injuror.

अपकृतम् ii. 34 Acted injuriously.

अपकृष्टेषु iv. 3 Being pulled away, weeded out.

अपकृत्वस्य ii. 13 Of the unripe. (Some editions read अविपक्वस्य)

अपगतमलम् iv. 31 Free of impurity.

अपगता ii. 34 Gone, removed, counteracted, neutralised.

—अपगमात् ii. 27, 43; iii. 18

—अपग्राताय i. 31 (some editions read उपग्राताय).

अपत्यम् ii. 24 Progeny.

अपत्यवतो ii. 24 Having children (sem:)

—अपत्यस्यत् iv. 12

अपदस्वरूपाः iii. 17 Not of the form of a word; not being words.

अपनयनात् iii. 39 From or because of carrying away.

अपनीतद्वेशः ii. 13 With (the causes of) misery or affliction removed; freed from (the) miseries (of sin).

अपनीतरुपाः ii. 13 With husk removed.

अपनीयते ii. 11 Is carried off or away; is removed.

—अपर—ii. 9

अपरः iii. 13 Another.

—अपरा—iii. 13

—अपरान्त—iv. 33

अपरान्तज्ञानम् iii. 22 Knowledge of the other or final end i.e. death.

अपरान्तम् iii. 22 Death; the other or final end.

अपरान्तस्य iii. 22

—अपरान्तस्य ii. 9

अपरान्तेन iv. 33

अपरामृष्टम् iv. 16

अपरामृष्टः i. 24 Untouched.

अपरामृष्टः i. 24, iii. 2

अपरामृष्टा ii. 2

—अपरामृष्टा ii. 20

अपरिग्रह—ii. 9

अपरिग्रहः ii. 30 (अ + परि, from all sides + ग्रह्, to seize) Non-acquisitiveness; non-holding, non-possession, of property; renunciation of property or possessions.

अपरिहस्थैर्ये ii. 39 On the establishment or confirmation of non-acquisitiveness.

—अपरिग्रहाः ii. 30

अपरिदृष्टः iii. 15, 18 Unseen; imperceptible.

अपरिनिर्मितवशवर्त्तिनः iii. 26 (A race of devas).

अपरिणामित्वम् ii. 20 Unchangingness; changelessness

अपरिणामित्वात् iv. 18 (अ, not + परि, all round + नम्, to bend) Because of changelessness.

अपरिणामिनि ii. 17 In the un-changing.	अपश्यन् ii. 6, 40 Not-seeing. —अपस्मारक—iii. 26
अपरिणामिनी i. 2; iv. 22 Un-changing. (fem:)	अपहन्ति ii. 13 Destroys. —अपहवः i. 32
अपरिणामी iii. 50 Unchanging. (mas:).	अपहवते iv. 14, 16, 21 (They) traverse, deny (pl:).
अपरिसङ्गेत्यत्वात् ii. 34 Because of uncountability or countlessness.	अपानः iii. 39 The vital force or nerve-current known as <i>apāna</i> ; in-breathing. (Some regard it as out-breathing).
—अपरिसमाप्तिः ii. 18	अपाम् iv. 3 Of waters.
अपरे iii. 53; iv. 10, 23 Others.	—अपाय—ii. 19
अपलपद्धिः iv. 21 By those who contradict or repudiate.	—अपाये iv. 2
अपलपन्तः iv. 14 Those who traverse, reject, refute, oppose, discard.	अपायोपज्ञनयोः iii. 11 Through or in removal and production (of two states, respectively).
—अपवर्ग—ii. 18	अपि i. 22, 26, 29, 51; ii. 9, 20, 22; iii. 8, 50; iv. 9, 24, 29
—अपवर्ग—ii. 21; iii. 44; iv. 24	अपि i. 2; ii. 1; iii. 8; iv. 3 etc.
अपवर्गभागीयम् iv. 25. Having a share in, belonging to the division of, destined for, salvation.	—अपुण्य—i. 33; ii. 14
अपवर्गभागीयस्य iv. 12	—अपुण्य—ii. 12, 13
अपवर्गः ii. 18, 23 (अप, away + वृज्, to shun, abandon, renounce, prohibit, cut off). Renunciation; ab-solu-tion; liberation; salvation.	अपुण्यहेतुकाः ii. 14 Caused by sin.
—अपवर्गणाम् iv. 34	अपुण्यात्मकेषु i. 33 Towards the sinful. (Some editions read अपुण्यशीलेषु)
अपवर्गात् i. 35	अपुण्ये ii. 5 In sin.
अपवर्गादिषु i. 35 In <i>Moksha</i> etc.	—अपूज्यत् iv. 31
—अपवर्गीः iv. 32	अपूर्वम् iv. 12 Not (experienced) before; altogether new; original.
—अपवर्गीः ii. 18	अपूर्वाविग्रहानुप्रवेशात् iv. 2 Because of the coming in of new parts or factors.
अपवादात् ii. 13 (अप away from + वृत् to speak) Because of (contradiction, refutation, repudiation, negation) exception, (calumny).	अपूर्वोपज्ञनः iv. 11 The creation, invention, origination of something new, not seen before.

अपूर्वोपजनने iv. 12 In or for the production of the new.

अपेक्षते i. 40 (अप्, away, side-wise + इक्ष्, to look). Expects, looks for.

अपेक्षन्ते ii. 54, 55 (pl:)

—अपेक्षम् ii. 23; iv. 10, 15

अपेक्षमाणा: iv. 2 Expecting, depending on, looking to.

—अपेक्षया iii. 15, 18

—अपेक्षः iii. 48

अपेक्षा iii. 55 Looking to; expectation; dependence; need.

—अपेक्षा iii. 10, 43

—अपेक्षितात् iv. 17

अपेतम् iii. 13 Gone away; vanished.

—अपेतम् i. 2

—अपेतस्य i. 47;

—अपेतस्य iv. 31

अपैति iii. 13 Goes away; disappears.

—अपोह—ii. 18

—अप्यय—iii. 45

अप्रकाशम् iv. 19 Non-luminous; unperceived; hidden.

अप्रतिघातः i. 40 Non-defeat; non-frustration; 'non-counter-stroke'; irresistibility; resistlessness.

अप्रतिघान् ii. 38 Indefeasible, irresistible.

अप्रतिपक्षिः ii. 55 Non-perception.

अप्रतिबन्धेन i. 35 (अ, not + प्रति, opposite + बन्ध् to bind). Without hindrance.

अप्रतिवृद्धः ii. 5 Un-enlightened.

अप्रतिसङ्कमा i. 2; ii. 20; iv. 22 (अ + प्रति + सं + कम्, to move or pass from place to place) Un-passing; intransmissible; not-passing from one to another.

अप्रतिसङ्कमायाः iv. 22

अप्रतिष्ठस्य iii. 38 Of the unstable.

अप्रतिष्ठा i. 30 Non-establishment; non-fixity. unsettledness; unsteadiness.

अप्रतिहतज्ञानाः iii. 26 With undefeated knowledge, unbaffled unthwarted or irresistible insight.

अप्रधानम् ii. 23 Non-pradhāna; not the primary or principal cause.

अप्रमत्तः iii. 6 (अ + प्र + मद् to be glad, over-glad, mad, intoxicated). Uncareless; un-intoxicated; careful; vigilant; alert.

—अप्रमाणकम् iv. 16

अप्रमाणस्य i. 8 Of the 'non-fact,' the unproved, the unreliable.

अप्रमाणात्मकेन iv. 14 By the incredible, the unproveable.

अप्रयतैः ii. 40 By the "unrestrained", unwatchful, uncontrolled; by the unclean, the impure.

अप्रयोजकम् iv. 3 non-moving, non-energising; not (directly) causing (stimulating, instigat-

ing, innate or inherent tendencies) to act.	अबहिःसाधनाधीना iv. 7 Not dependent on external means.
अप्रयोजनम् ii. 18 Without motive.	अबाधम् iii. 18 Indefeasible.
अप्ररोहः ii. 4 Non-germination; non-growth.	अबाधमानम् ii. 1 Not oppressing; not conflicting with or going against or neutralising or destroying.
अप्रवृत्तिः i. 30 (अ + प्र + वृत्, to exist; to turn round and round; cf. Lat. <i>vertere</i>) Non-engagement (in work), non-inclination (for work); inactivity; languor.	—अभय—ii. 33
अप्रसवधर्मणः ii. 35 Not having the property of progenition, reproduction, multiplication.	अभविष्यत् iv. 12 If it were; it would be.
अप्रसवधर्मिणः ii. 2 Do: (accusative).	अभागम् iii. 17 Partless.
अप्रसवः ii. 26 Non-reproduction.	अभाव—i. 10.
अप्रसवसमर्थनि iii. 50 Incapable of germination, reproduction.	—अभावः i. 29, ii. 25; iv. 11
अप्रसाध्यम् iii. 13 Not required to be proved, accomplished.	—अभावः ii. 5, 13, 23, 32, 49, 50, 51; iii. 14, 55;
अप्राप्तिवेकज्ञानस्य iii. 54 Of one who has not attained the discriminative knowledge.	अभावः i. 49; ii. 50; iii. 13 Non-being; non-existence; absence.
अप्राप्तिः i. 7, 49 Unreaching; non-arrival (at another place).	अभावनम् i. 30 Non-realisation; “not bringing into being.”
अप्राप्तिकस्य (or अप्राप्तिकस्य) i. 49 Of the unproved or untrustworthy.	अभावप्रत्ययालम्बना i. 10 Depending on, resting on, holding on to, the notion of non-being, no-thing; having the notion or concept of “no-thing”, “non-being”, for its object.
—अप्सरः— iii. 26	अभावप्राप्तम् i. 18 Arrived at the condition of, attained to, non-being.
अप्सरसः iii. 51 Fairies; nymphs.	अभावमात्रम् i. 9 Only non-being; mere absence.
अप्सरोभिः iii. 26 By fairies.	अभावहेतुः ii. 15 Cause of non-being; means of abolition or annihilation.
—अवधिरयोः iii. 41 Of the (two) non-deaf.	—अभावात् ii. 25
अबन्धयवीर्याणि iii. 23 Un-sterile seeded; resistless; efficient.	—अभावात् i. 43; ii. 23, 24, 27; iii. 23.

अभावात् iv. 25 Because of absences.

अभावितस्मर्च्छा i. 11 That where-in the object remembered is not realised or recognised as now present and real (yet is also known to be not wholly imaginary, but as something which has been actually experienced before).

अभावे iv. 11 In absence.

अभावे i. 30

—अभावे i. 25; ii. 54, 55; iii. 8

आभासश्चरा:—iii. 26 A race of very high gods.

—अभिधातः ii. 48; iii. 45

—अभिधातः iii. 45

—अभिधातात् iv. 33

—अभिशतात् i. 31 (some editions read विशतात्).

अभिज्ञातमणिकरणस्य i. 41 Of (a mind) like to a highly polished gem.

अभिज्ञातस्य i. 41 Of the well-born, high-born; well-polished and refined; transparent.

—अभिज्ञस्य ii. 7, 8

—अभिज्ञानात् iii. 14

—अभिज्ञायते iii. 14

अभिद्धृति ii. 23 (अभि + धा, to do; to posit; to name). (They) declare, say, hold.

अभिधातुम् i. 49 To declare.

—अभिधान—iii. 17

अभिधायिष्यमाणानि ii. 28 The (factors of yoga) now to be declared.

अभिधास्यन्ते i. 8 Will be declared or explained.

—अभिधित्सया i. 1

अभिधीयते ii. 13, 15, 24; iii. 15, 44. Is declared; is said to be.

अभिधीयन्ते i. 30

अभिधीयमानः iii. 51 Being addressed.

अभिधीयमाना ii. 30 Being spoken.

अभिधीयमानैः iii. 17

—अभिधेयस्य i. 28

अभिध्यानमात्रेण i. 23 (अभि + ध्यै, to think). By mere well-wishing.

—अभिध्यानात् i. 23

अभितयति i. 27 (अभि + नी, to lead, to carry). Carries out; enacts, shows forth.

अभिनवस्य iii. 15 Of the new.

अभिनिर्वर्त्यन्ति iv. 10 Bring about; bring into being; produce; accuinulate; store up.

—अभिनिर्वर्त्तितम् iv. 25

अभिनिर्हन्ति ii. 3 Bring about; achieve.

अभिनिवेशः ii. 9 (अभि + नि + विश्, to enter; to sit down) 'Permeation', 'close penetration', 'pervasion', 'thorough infiltration'; insistent notion; stubborn idea; pertinacity; tenacity; clinging.

अभिनिवेशः ii. 9 Obstinate notion.

—अभिनिवेशाः ii. 3

—अभिनिवेशाः i. 8; ii. 18

अभिप्रतीत्य ii. 5 Believing, having understood.

—अभिप्राय—iv. 5 Purpose, intention.	अभिव्यक्तः ii. 4 Manifest.
अभिप्रेतदेशकालविषयापेक्षः iii. 48 Apprehending at will any object belonging to any place or time.	—अभिव्यक्तः ii. 13; iv. 9 अभिव्यक्तानभिव्यक्तेषु iii. 14 Amongst the manifest and the unmanifest.
अभिप्लवते ii. 4; iii. 13 'Floats', 'comes to the top', 'appears on the surface'; is patent; 'flows' or runs through.	अभिव्यक्तानाम् iii. 50 Of the manifested.
अभिभवप्रादुर्भावौ iii. 9 'Suppression or defeat, and upcoming or appearance'; latency and patence.	—अभिव्यक्ति—ii. 28
अभिभवप्रादुर्भावौ iii. 13	अभिव्यक्तिकारणम् ii. 13, 28 Cause of manifestation.
अभिभूतम् ii. 13; iv. 31 Repressed.	अभिव्यक्तिः ii. 28; iii. 13, 14; iv. 8 (अभि+वि+अञ्, to linn, to delineate, color, stain, tinge, paint, make plainly visible) Manifestation; (shaping out as a concrete individual); definition.
—अभिभूतः i. 47	अभिव्यक्तिः iv. 8
अभिभूतस्य ii. 13	—अभिव्यक्तिः ii. 23; iii. 17
अभिभूयते i. 32; ii. 48; iii. 10 Is overpowered.	—अभिव्यक्तौ iii. 13
—अभिपत—i. 39	अभिव्यज्यमाना iii. 15 Being manifested.
अभिमतम् i. 39 Agreeable, acceptable, 'thought (well of)'.	—अभिव्यञ्जकम् ii. 13; iv. 9 Manifestor.
अभिमुखम् i. 1 Face to face; inclined.	—अभिष्वङ्गी ii. 40
—अभिमुखम् ii. 13	अभिसम्बद्धम् iv. 23 Connected; 'bound up'.
—अभिमुखः ii. 27	अभिसम्बद्ध्य iv. 17 Having brought into relationship. (Some editions read अभिसंबन्ध्य).
अभिमुखीभविष्यति iii. 51 Will come to the front, face to face.	अभिसम्बद्ध्यते iv. 15 Is bound up.
अभिमुखीभूतम् iv. 11	अभिसम्बन्धः ii. 5 Connection, relevancy, pertinency.
—अभिवादन—iv. 10	—अभिसम्बन्धः iv. 6
अभिव्यक्तर्थमेषु, i. 44 Amongst (subtle elements) whose products or attributes are manifest.	अभिसम्बन्धात् iii. 17

—अभिसम्बन्धात् iv. 34

—अभिसंस्कृता iv. 9

अभिहताः i. 31 Struck, oppressed.

अभूत्वा iv. 12 Not having been.

—अभेद—iii. 44

अभेदात्मा i. 32 Of the nature of non-difference.

अभेदेन i. 32 By non-difference; as identical.

अभेदोपचारः iii. 15 Treatment as non-separate.

—अभ्यधिकः iii. 13

अभ्यपूज्यत् iv. 31 Praised, honored.

—अभ्यवहरणादि ii. 32

अभ्यसेत् i. 32; iii. 26 May or should practise.

अभ्यस्तः ii. 50 Practised.

अभ्यस्यतः ii. 52 Of the practising.

—अभ्यास—i. 18

—अभ्यास—i. 18, 48; iii. 10

अभ्यासकृतम् i. 40 Made or created by practice.

—अभ्यासम् ii. 15

अभ्यासवैराग्याभ्याम् i. 12 By perseverent practice or 'approach' and revulsion.

अभ्यासवैराग्याभ्याम् i. 32

—अभ्यासः i. 32

—अभ्यासः ii. 15

अभ्यासः i. 13 (अभि = all round, near + आस् to sit or अस् to throw) Practice.

अभ्यासः i. 18

अभ्यासस्य i. 32 Of practice.

—अभ्यासात् i. 16; ii. 52, 53

अभ्यासी iii. 51 Practiser.

—अभ्यासेन i. 12; ii. 15

अभ्युपगतः iii. 14 Come to; arrived at; postulated.

अभ्युपगम्यते iv. 23 Is found, admitted, accepted, understood.

अभ्युपगमः iv. 20 Hypothesis.

—अभ्युपगमात् iii. 13

अपरस्थानम् iii. 51 The place or abode of the immortals.

अपराः iii. 26 Immortals.

अपलः ii. 27; iii. 55 Dirtless; refuseless; dustless; taintless.

अमित्रः ii. 5 Non-friend; unfriendly; inimical.

अमित्रागोष्पदवत् ii. 5 Like 'unfriendly', 'un-cow-hoof' (i.e., untrivial) etc; (like the words 'unfriendly', 'no-joke').

अमिश्रीभावः ii. 25 Un-mixed-ness.

अमी ii. 4, 34; iii. 18, 51, 52; iv. 13 These.

—अमुञ्चत् iv. 31

अमुत्र iv. 19 Here; there; in the svarga-world.

अमुम् ii. 34 To this one.

अमुचिमन् iii. 20 In this one.

अमून् iii. 13 To these.

अमूर्त्तस्य iii. 41 Of the form-less.

—अमृत—ii. 5 Nectar (of immortality).

अमृतभोगभागी ii. 32 Sharer of the bliss of immortality.

अमृताः ii. 5 'Un-dead', immortals.

अमोघा ii. 36 Not-vain; un-failing.

—अम्बरीष—iii. 26 (Name of a purgatory).	—अर्थ—i. 28, 42; iii. 17, 35; iv. 34
अयन्ते ii. 19 Go.	—अर्थ—i. 8, 9, 47; ii. 18, 20, 21; iii. 16, 17.
अयम् i. 1, 10; ii. 9; iii. 12; iv. 19 This.	अर्थकृतः ii. 17 Caused by mutual need or interest.
अयस्कान्तमणिकल्पम् i. 4; ii. 17 Like to the 'iron-loved' crystal; lodestone; magnet.	अर्थतत्त्वम् i. 35 The essence or substance of the meaning.
अयस्कान्तमणिकल्पाः ii. 18; iv. 17	—अर्थतः iv. 13
अयःसधर्मकम् iv. 17 Having the same property as iron.	—अर्थता iii. 11
अयुतसिद्धावयवभेदानुगतः iii. 44, 47 Accompanied by, made up of, different parts which are not self-complete or independent.	—अर्थता याम् ii. 21
अयुतसिद्धावयवः iii. 44 Not accomplished by mere juxtaposition or collection of parts; composed of organically interdependent parts; not a mere mixture; an organic compound.	—अर्थत्वात् ii. 17
—अरण्यम् iv. 10	—अर्थत्वात् i. 49; iii. 35
—अरम् iv. 11	अर्थधर्माः i. 42 The properties of objects, 'meanings', things meant.
अरिष्टम् iii. 22 Omen.	अर्थप्रत्ययः ii. 5 The belief, feeling, or idea of (a thing being 'desired', i.e.,) desirability.
अरिष्टेभ्यः iii. 22 From omens, portents, malefic signs or influences.	—अर्थम् i. 32; ii. 18, 22; iv. 23, 24.
अरिष्टेभ्यः iii. 22	—अर्थम् ii. 19, 20, 22, 23, 24, 30; iv. 31.
अरुचिः iv. 25 Disinclination, distaste, indisposition.	अर्थम् i. 1, 27; iii. 17, 25
अरे iii. 35 O thou!	अर्थमात्रनिर्भासम् iii. 3 Only the meaning, the thing desired or contemplated, the 'object' shining, appearing, therein.
अर्जन—ii. 30 Earning.	अर्थमात्रनिर्भासा i. 43 Appearing as only, or becoming wholly identified with, the object.
—अर्जित—ii. 18; iii. 26	अर्थमात्रा i. 44 Only the object.
—अर्जितम् iii. 51	—अर्थयते iv. 29 Desires.
	अर्थवती iii. 17 Possessed of a meaning.

अर्थवत् iii. 44 Purposeful.	अर्थे i. 24, 32, 46; ii. 20; iii. 25; iv. 22.
अर्थवत्ता ii. 23 Significance; pos- session of significance; import- fulness; purposiveness; in- terest-ful-ness; indefeasibility; indestructibility; effectiveness; efficiency.	—अर्थेन i. 26; ii. 34; iv. 24
— अर्थवत्त्व— iii. 44, 47	अर्थेन iv. 15, 23,
—अर्थवत्त्वम् iii. 44	अर्थेनु i. 35
अर्थवान् iv. 24 Interested.	अर्पणम् ii. 1, Offering up.
अर्थविसहचरम् iv. 14 Parted from sense; devoid of, 'not accom- panying or accompanied by' (a real) object.	— अर्पणम् ii. 32
अर्थशून्यः i. 18 Empty of sense or object.	— अर्पित—ii. 45
—अर्थः ii. 2, 21	अर्हतः ii. 42 (The two) deserve.
—अर्थः i. 1, 7; ii. 19, 21	अर्हति ii. 15 Deserves; is worthy of.
अर्थसङ्केतेन iii. 17 By a conven- tion as to sense or meaning.	अलक्षिताः iii. 13 Un-noticed, un- observed.
—अर्थस्य iii. 6	अलब्धपर्यवसानः iv. 33 Not having found finality.
अर्थस्त् i. 7 iii. 17	—अलब्धभूमिकत्व—i. 30
अर्थः i. 7, 42, 43; ii. 3, 17, 19, 20, 21, 25; iii. 11, 17, 38, 49; iv. 14, 16 Import; inten- tion; meaning; sake; object; object desired or intended or prayed for; sense; signi- fication; fact; purpose; pur- port; interest.	अलब्धभूमिकत्वम् i. 30 'Not finding ground'; the state of not hav- ing found a firm footing); non- achievement of (a preliminary) stage.
—अर्था ii. 20, 23	अलम् ii. 13 Enough.
अर्थात्मा i. 43 Of the nature of the object.	अलसम् i. 10 "Lazy", languid, indolent, dull.
—अर्थात्माम् iv. 32	अलाभः i. 30 Non-gain, non-attain- ment.
—अर्थाः iv. 28	अलिङ्गपरिणामः ii. 19 Transfor- mation or change into the 'mark- less', the indefinable.
—अर्थे i. 5, 30, 31	अलिङ्गपर्यवसानम् i. 45 Ending with, extending up to, the 'markless', the 'undefined'.

अलिङ्गात् i. 45	—अवतंस— iii. 16
—अलिङ्गानि ii. 19	अवतिष्ठते iii. 13 Stands still; stops; rests.
अलिङ्गावस्थायाम् ii. 19 In the condition of the indefinite.	—अवदात्—ii. 30
अलपम् iv. 31 Small, little.	अवदातरूपाम् ii. 30 Of perfected, refined, form.
अलपम् i. 25; ii. 13	—अवद्य—ii. 40
अलपायुः ii. 34 Short-lived.	अवद्योत्यते i. 27 Is 'lighted up', shown forth.
अवकाशदानात् iii. 42 From or because of yielding place, space, room.	—अवधारण—i. 7; ii. 19, 20
—अवकाशदानानि iv. 14	—अवधारणम् (अव, away, down + धृ, to hold) 'Hold down' in mind; cognise clearly; ideate definitely) iv. 20.
अवगतत्वात् iii. 6 Because of being understood.	—अवधारणम् ii. 18; iv. 20, 21
अवगतम् i. 35 Understood.	—अवधारणात् ii. 51
अवगम्यते i. 9 (अव, near + गम्, to go) Is understood; 'gone to', 'approached (in mind)'.	—अवधारणे iv. 33
अवचनीयम् iv. 33 Unanswerable; nor worthy of answer; not to be said; unspeakable.	—अवधारणेन ii. 50
अवचनीयः iv. 33 Indescribable.	अवधार्यते iv. 23, 34 Is ideated, defined clearly.
अवच्छिद्यते i. 43 (अव + छिद्, to cut) Is marked off, 'cut off', determined, de-fined, delimited, demarcated, specified.	अवधार्यन्ते ii. 29 Are ideated.
अवच्छिन्नानाम् iii. 17	अवधार्येत् iv. 23 May be cognised distinctly.
—अवच्छिन्नाः ii. 31; iii. 14	—अवनदः ii. 13
अवच्छिन्नाः ii. 50 Delimited.	—अवनद्धाः ii. 13
अवच्छिन्नानाम् iii. 17	—अवभासते ii. 20
—अवच्छिन्नते i. 44	अवभासते ii. 23; iii. 52 (अव + भास्, to shine, to appear) Shines out; appears.
—अवच्छेदात् i. 26; iii. 53	अवभासन्ते ii. 19
अवच्छेदार्थेन i. 26 For the purpose, or in the way or nature or with the effect, of de-limitation.	—अवयव—ii. 5; iii. 44, 47; iv. 2.
अवच्छेद्यन्ते i. 26 Are delimited.	—अवयवः iii. 44; iv. 14

अवयवित्वेन i. 43 By reason of being अवयवी.

अवयविना i. 43 By अवयवी.

अवयवी i. 43 Organism; the possessor of parts, limbs, organs, constituents, factors.

—अवयवेषु ii. 15

अवयवेषु iii. 22

अवयव्यभावात् i. 43 From absence of अवयवी.

अवर्णम् iii. 17 Without varṇa or (alphabetical) letter-sound.

—अवलम्बन—iv. 15

—अवलम्बनम् i. 32

—अवलम्बी iii. 52

—अवलेही ii. 33

—अवलोकी ii. 40

अवशिष्टकर्मणः ii. 13 Of the remaining karma.

अवशिष्टस्य ii. 13 Of the remainder.

अवश्यम् i. 35 Uncontrollably, helplessly, irresistibly.

अवश्यः iii. 45 (अ + वश्, to wish) That which is beyond desire, reach, power; uncontrollable.

अवष्टुच्ये iii. 22 (अव + स्तम्, to stiffen up, to hold up as a column) Being pressed, stiffened.

अवसाद्यन्ति i. 50 Degrade; lower; make feeble.

—अवसानम् i. 50

—अवसानः ii. 23

अवसानेन iv. 33 (अव + सो, to finish) By end, finish, completion.

—अवसायित्वम्,—यिनः iii. 45

अवसिताधिकारम् i. 5, 51 With its momentum exhausted, its course run, its office expired.

अवसिताधिकारे iv. 11 Its functioning finished.

अवस्तुकः i. 43 Substanceless; un-substantial; unreal.

—अवस्था—iii. 13

—अवस्था—ii. 19; iii. 13

अवस्था ii. 4; iii. 13 (अव + स्था, to stand) State; condition.

अवस्थातुम् iv. 32 To stay.

अवस्थानम् i. 32 Standing; resting; the condition of standing.

अवस्थानम् ii. 13; iii. 45, iv. 34

अवस्थानाम् iii. 13;

—अवस्थानाः ii. 27

अवस्थान्तरतः iii. 13 Because of difference of condition.

अवस्थापयन्ति ii. 3 (They) establish, confirm, set up strongly.

अवस्थापरिणामक्रमः iii. 15 Succession of अवस्थापरिणामः:

—अवस्थापरिणामाः iii. 13

अवस्थापरिणामम् iii. 13

अवस्थापरिणामः iii. 13 Change, transformation, of the conditions.

—अवस्थापरिणामाः ii. 19

अवस्थापरिणामे iii. 13

—अवस्थापरिणामैः iii. 13

अवस्थापितः iii. 17 Placed; fixed.

अवस्थाभिः iii. 13, 17

अवस्थाम् iii. 13

अवस्थाय ii. 19 Having stood. —अवस्थायाम् ii. 15. 19	अविद्या— ii. 3 अविद्याद्यः i. 24; iv. 30 Error etc.
अवस्थायाम् ii. 27; iii. 55 In the state. —अवस्थारूपेण iii. 13	अविद्यापेक्षम् iv. 15 Dependent on Error.
अवस्थाविशेषाणाम् ii. 19 Of special states.	अविद्याभेदाः ii. 4 Varieties, subdivisions, of Error.
अवस्थितम् i. 27, 30, 32	अविद्याम् ii. 4
अवस्थितः i. 27, 43; ii. 13 Stayed; steady; fixed; standing.	अविद्यायाम् iv. 25
अवस्थितस्य iii. 13	अविद्यत् iv. 31 Pierced.
अवस्थितायाम् i. 51 In (the condition of) being fixed, steady.	अविपक्षस्व ii. 13 Of the un-matured, the un-fruited, the unripe.
—अवस्थिताः iv. 12	अविप्लवा ii. 26 'Un-float-ing'; unwavering, un-swerving, unfluctuating; unbroken; incessant; unremitting.
—अवस्थे i. 3	अविभागप्राप्तौ ii. 6 On the attainment of non-separateness.
अविकल्पस्य i. 43 Of him (or that) who (or which) is free from uncertainty.	अविभागापन्नम् ii. 18 Arrived at identity.
अविच्छेदः iii. 52 Non-severance.	अविभागेन i. 42 Without separating or distinguishing.
अविच्छेदात् i. 16	अवियुक्तः iii. 13 Undisjoined; un-separated.
अवितथम् ii. 45 (अ, not + वि, not + तथा, like that; not unlike the fact) Not-falsely; exactly; precisely; accurately; not otherwise than true.	—अविरति—i. 30 अविरतिः i. 30 Non-cessation (from the pursuit of sense objects); non-surfeit.
अविदितव्यभिचाराः ii. 31 Not knowing variation or straying.	अविरुद्धा ii. 55 Unopposed.
अविद्या ii. 4, 15	अविवेकविषयनिम्ना i. 12 Sloping towards, running or inclining in the direction of, the domain or the objects of error.
अविद्या (अ + विद्, to know, wit) i. 8, 11; ii. 4, 5, 15, 23, 28; iv. 11 "Non-knowledge"; the opposite of true knowledge; positive error.	अविशिष्टः i. 7 Non-different.
अविद्या ii. 4, 5, 24 Error; negligence; mistake; false knowledge; illusion; delusion.	—अविशिष्टा ii. 20; iv. 22 अविशिष्टाम् iv. 22 Unspecific; undifferentiated; differenceless.

—अविशेष—ii. 19	अव्यात् i. 1 May (he) guard and protect.
—अविशेषः iii. 35	अशास्त्रपूर्वकम् ii. 30 Not-preceded, not-guided, by Science; against rule and law; contrary to science.
—अविशेष—iv. 13	—अशीति ii. 34
अविशेषपरिणामाः ii. 19 Transformations of the indefinite, the generic.	अशुक्लम् iv. 7 Not-white; black; evil.
अविशेषः ii. 19 Non-specific; non-discrete; non-particular; in definite.	अशुक्लाकृष्णम् iv. 7 Non-white and non-black; neither good nor evil.
अविशेषस्य ii. 19	—अशुचि— ii. 5
अविशेषाणाम् ii. 19	अशुचिम् ii. 5 Impure.
अविशेषाः ii. 19	अशुचौ ii. 5
अविशेषेभ्यः ii. 19	अशुद्धित्यात् ii. 43 From or by the 'consumption', decay, abolition, removal, of impurity.
अविशेषेषु ii. 19	अशुद्धित्ये ii. 28 On the clearing away of impurity.
अविशेषात्मकम् iv. 23 Not of the nature of object.	अशुद्धिपरिणामः iv. 3 The product or result of impurity.
अविशेषीभूतत्वात् iii. 20 Because of its not being the object.	अशुद्धिरूपस्य ii. 28 Of (error of) the nature of impurity.
अविशेषयोभूतम् iii. 54; iv. 16 Un-objectified; not-cognised.	अशुद्धिः ii. 1, 28 Im-purity; error; inaccuracy; wrong.
अवीचेः iii. 26 From a-vīchi, the 'waveless'.	अशुद्ध्यावरणमलम् ii. 43 Dirty envelope of impurity.
अवृत्तिकस्य i. 13 Of the mode-less.	अशुद्ध्यावरणमलापगमात् ii. 27 By the removal of the dirt of the veil of impurity.
—अवैराग्य—i. 2	अशुद्ध्यावरणमलापेतस्य i. 47 Of the intelligence freed from the dirty envelope of impurity.
—अव्यक्त—i. 16	अशुद्ध्योः ii. 28
अव्यक्तम् ii. 5 (see अङ्गानि and अभिव्यक्तिः) Un-manifest; indistinct; indefinite.	—अशुद्ध्योः iv. 3
अव्यपदेश्येभ्यः iii. 14	
—अव्यपदेश्य—iii. 14	
—अव्यपदेश्य—i. 44; iii. 49	
अव्यपदेश्याः iii. 14 (अ + वि + अप + दिश्, to point out) Indescribable; as yet in the future.	
अव्यसनम् ii. 55 Non-addiction.	

अशेषदश्यात्मत्वेन iii. 49 By way of, in the nature of, all the Seen.

अशोच्यः i. 47 Unlamentable; not to be grieved for or over.

अश्रद्धेयार्थः i. 7. Whose intention, meaning, (statement), is unbelievable, unreliable, incredible, untrustworthy.

—अश्रु—iv. 25

अश्वः iii. 17 'Horse'; 'thou wentest'; and 'not-tomorrow'. (The word has three meanings, two as a noun, and one as a verb. A play upon words is illustrated).

अष्टमो iii. 26 Eighth.

अष्टौ ii. 29 Eight.

अष्टौ ii. 28; iii. 45

असंयोगः ii. 25 Non-conjunction.

असंसर्गः ii. 40 Non-contact.

असंस्पृश्य iii. 17 Not having touched.

असङ्करः iii. 13 Non-mixture.

असङ्कीर्णम् i. 43 Unmixed, unalloyed; uncrowded; not 'flung-together'; not confused.

—असङ्कीर्णयोः iii. 35

—असङ्कीर्णयोः ii. 6

असङ्केयवासनाधिः iv. 24 By countless tendencies, desires, indwelling propensities.

असङ्ख्येयस्य ii. 13 Of the uncountable, innumerable.

असङ्ख्येया ii. 34 Uncountable (fem.:)

असङ्ख्येयाभिः iv. 24

असङ्गः iii. 39 Non-attachment.

—असत् ii. 19

असतः iv. 12 Of the non-existent.

असति i. 10 In case of (its) not-being; if there were not.

—असत्तम् ii. 19

असत्याम् iv. 25 (fem: of असति)

असन्दिग्धेन iii. 53 (अ + सं + दिग्, to anoint; to plaster and so make vague) By the non-uncertain; by the sure, the certain, the un-doubted.

असमुदाचारात् iii. 13 (अ + सं + उत् + आ + चर्, to move) Because of non-up-moving, non-manifestation.

असप्रज्ञातः i. (अ + सं + प्र + ज्ञा, to know) 1, 2, 11, 18, 20 Unconscious; that wherein nothing particular and definite is known and which itself is not known.

असप्रज्ञातसमाधिः i. 18 Unconscious trance. (Many editions read असप्रज्ञातः समाधिः:)

—असम्प्रोपः i. 11 (अ + सम् + प्र + मुष्, to steal) Not letting go; non-abandonment; non-forgetfulness.

—असम्योगे ii. 54, iii. 21 (अ + सं + प्र + युज्, to join).

असम्भवात् iii. 52 Because of impossibility.

असम्भावितः ii. 9 Not made possible, realisable, conceivable, imaginable.

असमिभन्नशक्तिप्रविभागः ii. 18 With the distinctions of their several powers, forces, functions, un-confused, unobiterated, not mixed up together; possessed of distinct functions.

असाधना iii. 17 Meansless; without means.

असाध्यं iii. 13

असुर—iii. 26; iv. 1 A kind of spirits or jivas (titans as opposed to suras, gods).

असुरभवनेषु iv. 1 In the mansions of the asuras.

असौ i. 24, 43; ii. 4; iii. 13; iv. 24 This one.

—अस्त—i. 41

—अस्तम्—iii. 44

—अस्तम् ii. 19

अस्तम् ii. 10, 27 (अस् to throw) Setting; 'flung-away-ness', emergence; disappearance.

अस्ति iv. 12 Is; ex-ists.

अस्ति i. 9, 24; ii. 4, 13, 14; iii. 13; iv. 6, 12, 33 etc.

अस्तिक्रियाम् iv. 33 The action of existing.

—अस्तिता iv. 33

—अस्तिताः ii. 18

—अस्तित्वम् i. 51

अस्तु i. 24; ii. 20 Let be; may be; may exist; let it be so; may it be so.

—अस्तेय—ii. 30

अस्तेयप्रतिष्ठायाम् ii. 37 On confirmation of or in, or on full

establishment of or in, non-misappropriativeness.

अस्तेयम् ii. 30 Non-theft; honesty.

अस्थाने ii. 24 In the 'non-place', the wrong place; baseless; causeless; groundless.

—अस्थि—iii. 29 Bone.

अस्पृहारूपम् ii. 30 Of the form of non-coveting.

अस्प्राक्षम् i. 32 I have touched.

अस्मि i. 36; iv. 27 Am.

—अस्मिता—i. 17; ii. 3; iii. 47;

—अस्मिता—i. 8 [iv. 4

अस्मिता ii. 6 'I-am-ness'; egoism; (sense of personality, individuality, separate individual existence as one among and distinct from others).

अस्मिता i. 17 (एकात्मिका संवित्) (The feel or consciousness of individual separate uniqueness; 'I am one').

अस्मिताक्लेशः ii. 6 The misery or 'sin' of egoism.

अस्मितादीनाम् ii. 4 Of अस्मिता etc.

अस्मिताऽनुगतः i. 1 Accompanied by 'am-ness' i.e. the sense of separate individual existence.

अस्मितामात्रध्यानसुखाः iii. 26 Rejoicing in the contemplation of mere 'am-ness', in the mere voluminous feel of being.

अस्मितामात्रम् i. 36; iv. 4 Mere 'I-am-ness'.

अस्मितामात्रः i. 17; ii. 19

अस्मितामात्रा i. 36 (Fem:)	
अस्मितामात्रात् iv. 4 From or out of I-am-ness only.	
अस्मितायाम् i. 36 In egoism.	
अस्मितालक्षणः iii. 47 Having the nature or character of egoism.	
अस्मितालक्षणस्य ii. 19	
अस्मिन् iii. 34 In this.	
अस्य i. 40 Of this.	
अस्य i. 23, 33; ii. 5; iii. 4, 13; iv. 8, 11, 16. 33 etc. Of this one (mas:)	
अस्याः i. 43; iii. 6 Of this one (fem:)	
अस्वाप्सम् i. 10 I have slept.	
अस्वीकरणम् ii. 30 (अ + स्व, self, own-+ कृ, to make; making a thing one's own) Non-appropriation, non-acceptance, non-accumulation.	
अहङ्कारममकारानुपातिनम् ii. 15 Following or 'running after' 'I-ness' and 'mine-ness' (i.e., attaching his egoism and proprietary feeling to the objects of the senses).	
अहङ्कारः i. 45; iii. 47 I-ness ('I-making'; self-assertion; egoism.	
अहनि ii. 31 In or on the day.	
अहम् i. 10, 32; ii. 24, 33, 39; iii. 51; iv. 19, 25 I (अ is the first and ह the last letter of the Samskr̥t alphabet; between the two are contained all verbal expressions of all the	

moods, modes, experiences of the self; therefore the individual, manifest, self is named अहम् ; म् being the primal nasal intonation which may be said to be the matrix of all articulate letter-sounds from and into which they emerge and merge. As अँ (अउम्) designates the Universal Self, so अहम् the individual self.

अहिंसा—ii. 30

अहिंसा ii. 30, 31 (अ + हिस्, to kill) Non-slaying; non-violence; non-injury; harmlessness.

अहिंसादयः ii. 31 Harmlessness etc.

अहिंसाप्रतिष्ठायाम् ii. 35 On establishment of or in harmlessness.

अहीशः i. 1 The lord of ahis, serpents (the wise ones).

आ

आ ii. 28 Up to; till.

आ i. 35; iii. 42

—आकार—iv. 22

—आकार—i. 11, 42; ii. 6, 17, 32; iii. 3, 14; iv. 10, 23,

—आकारम् i. 38; iii. 47

—आकारः iii. 17

आकारशीलविद्यादिभिः ii. 6 By form or features, manners, or character, and learning etc. (Here, with reference to the Ego, 'by purity of formlessness, by characteristic of desirelessness, and

by consciousness of the nature of pure awareness).	—आकृतयः iii. 26
—आकारा iii. 31	आक्षालनम् ii. 32 (The act of). washing.
आकारादिभिः iii. 44 By form or appearance etc.	आक्षालयन् ii. 40 Washing.
—आकारेण i. 41	आक्षिपति i. 32; ii. 13, 34; (आ + क्षिप् to throw) Drags in; flings at or away; beats down; scorns; runs to; strikes at or down; surpasses; excels; includes; covers; extends to or over; transcends; attacks; contracts.
आकार्यते ii. 4 Is called up; is called up before the mind, formulated, supposed, imposed, postulated.	—आक्षिप्तम् iii. 17
—आकाश— iii. 26	आक्षिप्तः ii. 51 Contracted or transcended.
आकाशम् iv. 19 Space.	आक्षिप्य iii. 26 Having dragged in, acquired, earned.
आकाशः iii. 44 (कश्, to sound; काश्, to shine) Space; vacuum; the ākāsha तात्त्वा, the substratum of sound; the luminiferous ether.	—आक्षेप—ii. 51
आकाशकल्पम् i. 36 Of the form of, like, similar to, almost as, space.	आक्षेपः iii. 17 A fling at; a contacting of; a dragging or bringing in.
आकाशगतिः iii. 42 Movement in space; the power of movement in space, air, ether, sky, heaven.	—आक्षेपात् ii. 34
आकाशगमनम् iii. 42 Going in space, sky, air.	—आक्षेपी ii. 51
आकाशगमनाणिमादिलाभः iv. 1 The gain of (the occult powers) of flying in the sky, and of mini-mising oneself to an atom etc.	—आख्यम् ii. 25
—आकाशयोः iii. 41, 42	—आख्यात—iii. 17 (Verbs, which 'make clear', 'declare' by action; action throws existence into relief, brings it out, proclaims it; आ + ख्या, to declare.)
• आकाशवायव्युदकभूमयः ii. 19 Ether, air, fire, water, earth.	—आख्यातम् ii. 20
आकाशस्य i. 45	आख्यानम् iii. 18 Narrative; story.
आकाशे iii. 26, 45; iv. 31	—आख्यानि iii. 26 (Names, because the characteristic activity fixes the name).
—आकृतिना iii. 26	आख्यायते i. 1, 2; ii. 19, 20, 27; iv. 22 Is called, declared, de-

signated, proclaimed, explained.	— आचार्य —i. 35
— आख्यायिष्यन्ते ii. 19	— आचार्यः iv. 10 (आ + चर्, to go, to act; one who teaches by action, by example) Preceptor.
— आगतम् iv. 12	— आचार्यदेशीयः ii. 24 One in the place of an āchārya; one almost as venerable as an āchārya; not fully qualified but nearly so.
— आगतः iii. 13, 14	— आततम् ii. 13 (आ + तन्, to spread Bespread; overspread.
आगमः i. 7 'Coming; ' that which has come down from the past and from those who knew; coming into the mind; communication; revelation; tradition). (All scriptures generally, including Vedas, Smṛtis, Purāṇas and Itihāsas, are called Āgama; the Vedas by themselves are called Nigama).	— आत्म —i. 30; iii. 11
आगमतः i. 25 From Āgama, the scriptures, the Testimony of the wise, the seers, the ṛshis.	— आत्मकम् ii. 18
— आगमशतीभिः ii. 19	— आत्मकम् i. 43; ii. 14, 17, 18, 21; iii. 14; iv. 23.
आगमविज्ञानम् i. 49 Knowledge based on Testimony; knowledge based on Scripture.	— आत्मकः ii. 20; iii. 17
— आगमाः i. 7	— आत्मकत्वात् ii. 15
आगमिनः i. 27 Those versed in the Āgama,	— आत्मकल्पेन i. 5 By form like that of the Self, the Ego; by similarity to the Self; as if it were the Self.
आगमेन i. 48, 49	— आत्मकाः iii. 9, 15, 49
— आगमैः ii. 9	— आत्मकानाम् iv. 14
आग्रातम् i. 43 (or आस्त्रातम्) 'Smelt'; smelling of; (or cognised or thought of as).	— आत्मके iii. 44
आचक्षते i. 2; ii. 52; iii. 52 (आ + चक् to declare) (They) declare.	— आत्मकेन iii. 3
आचमनम् ii. 49 Drinking; sipping.	— आत्मकेषु i. 33, 43
आचामति i. 31 (आ + चम् to drink). Drinks in.	— आत्मख्यातिः ii. 5 Awareness, recognition, knowledge, belief of (i.e. that it is) the Self.
	— आत्मख्यापनार्थः ii. 23 For the sake of self-declaration; for the sake of making itself known.
	— आत्मता ii. 6
	— आत्मत्वेन iii. 49

आत्मत्वेन ii. 5 By selfness; in the way of selfness; as if it were oneself.

—आत्मदर्शनयोग्यत्वानि ii. 41

आत्मदर्शनयोग्यत्वं ii. 41 Fitness for vision of the Self.

—आत्मनः i. 47; iii. 43

आत्मनः ii. 19 (महतः) Of Mahat, the 'large' Self, the Universal Mind.

—आत्मना iii. 35

आत्मना ii. 4; iv. 15 By (that) nature; by (that) self (-characteristic).

—आत्मनाम् iv. 7, 34

आत्मनाम् iii. 14 (भावानां) Of special forms of being; of beings, things.

आत्मनि ii. 19 (महति)

आत्मबुद्धिम् ii. 6 Belief of selfness; the belief, the feeling, that 'I am this mind'.

आत्मभावजिज्ञासा ii. 39 Wish to know the way of existence of oneself.

आत्मभावभावनाविनिवृत्तिः iv. 25

Remission or cessation of reflection on the nature of the Self.

आत्मभूतः i. 43 'Become the self'; which is its very soul, its very nature; its constituent characteristic; natural.

आत्मरूपम् ii. 22 Its own form; its (continued) existence.

आत्मव्यापदम् ii. 5 The misfortune of oneself.

आत्मसम्पदम् ii. 5 The prosperity of oneself.

आत्मस्वरूपम् iv. 19 Self-form; its own form.

—आत्मा—i. 32.

—आत्मा i. 43; ii. 20; iii. 14, 17, 44, 47, 52; iv. 33.

आत्मा ii. 21 Being; Self; Nature; essence.

आत्मानम् i. 36; ii. 15; iii. 51

—आत्मानः iv. 13

—आत्मानः iii. 17, 26, 49; iv. 10

आत्मानुग्रहाभावे i. 25 'In the absence of self-compassion'; in the absence of all wish to benefit himself.

आत्माशीः ii. 9; iv. 10 (आ + शास् to wish) Self-blessing; the instinct of self-preservation.

—आत्मिक—ii. 15.

—आत्मिकम् i. 31; iv. 10

आत्मीया iv. 23 By its own.

आत्यन्तिकः ii. 17, 25; iii. 50 Final; ultimate; absolute; complete; supreme; extreme; conclusive.

आत्यन्तिकी ii. 15 Final etc. (fem.)

आददानः ii. 33 Taking up.

—आदयः ii. 34

—आदयः ii. 19, 31, 33

—आदर्श— iii. 36

आदर्शात् iii. 36 By 'comprehensive vision', clear-vision, clairvoyance.

—आदानात् iv. 7	—आधेयः iv. 14
—आदाय iv. 33	आधेयशौचत्वात् ii. 5 Because of requiring artificial cleansing.
—आदि—iii. 45; iv. 10	—आध्यात्मिक—ii. 15
—आदि—i. 43; ii. 1; iii. 7	आध्यात्मिकम् i. 31; iii. 22; iv. 10
आदि ii. 33; iv. 1 Beginning with; etc.	Connected with, pertaining or referring to the self, the subject; self-referring; subjective; internal; mental and bodily i.e. connected with mind-and-body as constituting a living, embodied, individual self.
—आदि: ii. 20	—आनन्तर्य—iii. 52; iv. 33
आदि: iv. 14 Beginning; origin.	आनन्तर्यम् iv. 9 Immediacy; immediate succession.
—आदित्य—i. 35 The sun (the son of A-diti.)	आनन्त्यात् iv. 31 Because of endlessness.
—आदित्वम् ii. 4	—आनन्द—i. 17
—आदिना ii. 18	आनन्दः i. 17 Rejoicing; bliss; joy.
आदिमत् iii. 13 Having a beginning.	आनन्दमात्रध्यानसुखाः iii. 26 Rejoicing in the contemplation or feeling of a voluminous bliss.
आदिविद्वान् i. 25 The Primal Sage.	आनन्दानुगतः i. 1 Accompanied or pervaded by the sense or feeling of happiness or bliss.
—आदिषु iii. 23, 39	आनाभिवृत्तिः iii. 39 Functioning up to the navel.
—आदिषु i. 35; iii. 6	—आनुश्रविक—i. 15
आदिषु iii. 1	—आनुश्रविक—i. 15, 16
—आदीनाम् ii. 4; iii. 13	आनुश्रविकविषये i. 15 (अनु+श्रु to hear) In matters heard or revealed, matters pertaining to the life hereafter.
—आदीनि iii. 24	
आदीनि ii. 46	
आदौ i. 26; ii. 19 In the beginning.	
आद्यम् i. Original; primal.	
आधातुम् ii. 38 To implant.	
आधिदैविकम् i. 31; iii. 22 Pertaining to the devas, gods, nature-forces; caused by the action of superphysical agents.	
आधिमौतिकम् i. 31; iii. 22 Pertaining to the elements; external, extraneous.	
आधीयन्ते iii. 9 (आ + धा to do, to put). Are put on or in; are implanted, nourished, fostered; thrive.	

आपः iii. 45; iv. 3 Waters.	आप्नोति ii. 17 (आप् to gain, to find) Obtains, gains, attains, finds, undergoes, suffers.
—आपत्ति—ii. 47	आप्यस्य i. 45 Of the aqueous.
—आपत्तिः i. 41; ii. 6	—आप्यायित—i. 16 (Watered, nourished, fostered).
—आपत्तौ iv. 22 On the happening, accomplishment.	आप्लावयन्ति iv. 3 Flood; inundate; fill with water; irrigate.
आपश्चते ii. 1, 16, 28, 50; iii. 15 (आ + पद् to become). Becomes; arrives at the condition of; approaches; becomes transformed into; falls into.	—आभासम् iv. 19
—आपन्नम् ii. 18, 47; iv 12, 23	—आभासम् i. 41
आपन्नम् ii. 17, 21 22; iii. 55 Fallen into; brought to; arrived at.	आभास्वरा: iii. 26 A class of gods.
—आपन्नः i. 43	—आभोग—i. 15
आपन्नः iii. 17 Come to; reduced to; befallen.	आभोगः i. 17 (आ + भुज् to taste, eat, experience) Extent; expanse, magnitude; enjoyment, appreciation, experience.
—आपन्ना i. 43	—आभ्यन्तर—ii. 50, 51
—आपन्नेषु i. 33	आभ्यन्तरम् ii. 32 Internal (neuter).
आपादतलवृत्तिः iii. 39 Functioning, existing, working, down to the sole of the foot.	आभ्यन्तरः ii. 50 Internal (masc.).
—आपूरात् iv. 2	आभ्यन्तरविषयः ii. 51 Pertaining to, having for object, or being the object of, the internal.
आपूरेण iv. 2 By overflow; by flood.	आमलकयोः iii. 53 Of two myro-bolan fruits.
—आस—iv. 22	—आमृष्णा ii. 20
—आसम् iv. 13	—आम्नायः ii. 27
—आसयः ii. 28	आम्रवणम् iii. 44 A forest of mango trees.
—आप्तिः iv. 32	आम्राणाम् iii. 44 Of mangoes.
आसेन i. 7 By one who has 'arrived at or found'; one who has found and been espoused by the Truth; one who knows the Truth and is trustworthy.	—आयत—ii. 5 drawn-out, stretched out; pulled straight; extended, extensive, large.
—आमुवन्ति iv. 21	आयतत्वात् iv. 7 (आ + यम् to rule, to place under compulsion) Because of being bespread, drawn out, extended, controlled.

—आयामः—iii. 26
 आयुषि ii. 13 In the life-term.
 —आयुर्कम् ii. 13
 आयुर्करम् iii. 22 Determinative of the life-term.
 आयुष्मतः iii. 18 Of the long-lived.
 आयुष्मता iii. 51 By the blessed.
 —आयुः—ii. 14
 —आयुः ii. 13
 —आयुः ii. 34
 आयुः ii. 13; iii. 22, 26 Life-term; life-time; life-period.
 आयुर्भौगहेतुत्वात् ii. 13 Because of being the cause of experience and of life-term.
 आयुर्विपाकम् iii. 22 That which produces, results in, determines the extent or term of, the life-time, the term or period of life; that which governs, fixes, the limits of the life.
 —आयुषः iii. 26
 —आरब्धः ii. 51
 आरभते i. 11 Begins, initiates, commences, sets up.
 आरभन्ते ii. 15 (Plural).
 आरभमाणः ii. 17, 40 Commencing.
 आरभ्य iii. 26 Having begun; beginning with.
 आरभ्यते ii. 1, 19, 20, 28 Is commenced.
 —आरभी ii. 13
 आराधनात् ii. 12 By propitiation.
 आरुद्य i. 47 Having ascended or mounted to or on.
 —आरुदम् ii. 16; iii. 49

आरोग्यम् ii. 15 Absence of disease; good health.
 आर्द्धस्त्रम् iii. 22 Wet cloth.
 आर्यपुत्र ii. 24 Son of the elder; husband.
 —आलम्बन— i. 37, 41
 —आलम्बनम् i. 38; iii. 20
 आलम्बनम् iii. 20; iv. 11 Support; rest; that from or on which a thing 'lengthens' out, pends, hangs, depends.
 —आलम्बनः i. 18
 —आलम्बनस्य iii. 2
 —आलम्बना i. 10
 —आलम्बनाः i. 17
 आलम्बनीकृतम् iii. 20 Made a support; made object (of attention).
 आलम्बनीक्रियते i. 18 Is made a support, a rest; is rested on.
 आलम्बनीभूतम् i. 44; iii. 20 Become or acting as the support.
 आलम्बनीभूतः iii. 17
 आलम्बनीभूतत्वात् iv. 23 Because of being the support.
 आलम्बने i. 17; ii. 4; iii. 20
 —आलम्बनैः iv. 11
 —आलस्य— i. 30
 आलस्यम् i. 30 Laziness; lassitude.
 —आलोक—iii. 25
 —आलोकः iii. 5
 —आलोकः iii. 6, 51
 आलोकः i. 47; iii. 5, 25 (आ + लुक् to look) Light; luminosity; what makes visible.

—आलोचितः iii. 47	coming; appearing; coming forth.
आवयत् iv. 31 (आ + वि to weave) wove, strung.	आविर्भूताः iii. 17 Manifested; externalised.
आवरकेण iv. 31 By that which veils.	आविशन्ति iii. 43 (आ + विश् to enter) Enter.
—आवरण—iii. 43; iv. 31	आवृतम् iv. 31 Covered up.
—आवरण—i. 47; ii. 27, 43; iii. 45	आवृतकायः iii. 45 With body hidden.
—आवरणम् ii. 52	आवृत्य ii. 52 Covering up; enveloping; wrapping.
—आवरणम् i. 20; iii. 41	—आवेशः iii. 38
आवरणम् iii. 43; iv. 3 (आ + वृ to wrap) That which wraps, envelopes, covers up, screens, hides, veils, conceals, distorts, makes hazy; also a barrier, ridge, hedge.	आशङ्का iv. 19 Doubt; objection.
—आवरणीयम् ii. 52	—आशय— i. 5; ii. 13, 15; iii. 38; iv. 7, 9.
आवर्जितः i. 23 (आ not, the reverse of + वृज्, to shun, to forbid, to exclude) Won over; inclined; made to incline; propitiated.	—आशयम् iv. 6
आवर्तते i. 5, 19; ii. 24 'Exists on all sides'; rotates; comes back; revolves round and round.	—आशयः ii. 12
आवर्त्तमानस्य iv. 11 Of the whirling, revolving, turning.	—आशयः ii. 12, 13, 15
आवापम् ii. 13 (आ + वप् to sow, to put into the ground) Immersion, sheathing.	आशयः iv. 6
आवापगमनम् ii. 13 'Going into sheath'; mergence; disappearance; absorption; neutralisation.	—आशयस्य ii. 5
आविभीवः iii. 11 Becoming apparent; manifestation; out-	—आशयाः iv. 30

आशयाः i. 24 (आ + शी to sleep) sleeping-places; seed-germs of desires, wherein desires sleep, lie latent; vessels; receptacles; capsules; glands; also intentions (which 'sleep' in the mind and in words).

—आशयैः i. 24

आशिरोवृत्तिः iii. 39 Functioning or existing up to the head.

आशिषः iv. 10 (अश् to eat) Of the blessing.

—आशीः ii. 9; iv. 10

आशीविषेण ii. 15 By a serpent.	आसाम् i. 11, 12; iv. 3, 9 Of these (fem.).
—आश्रय— iv. 11	आसीत् iv. 26 Was.
—आश्रयच्चम् ii. 36	आसीत् i. 28 Let him 'sit near', practise.
आश्रयः iv. 11 Substratum; support	आसुर्ये i. 25 To the ṛshī Āsuri.
—आश्रयेण ii. 15, 18	—आसेवितः i. 14 (आ + सेव् to serve.) Served; practised; followed; observed.
आश्रयेत् i. 32 May rest in or lean on	आसेव्यम् ii. 1 To be served or observed.
—आश्रितः i. 10	आसेव्यमानः ii. 2 Being observed, practised.
—आश्वासः ii. 13	—आस्वाद—iii. 36
आश्वासयन्ती ii. 5 'Giving breath'; giving life; filling with life; vitalising; assuring; encouraging.	आस्वादात् iii. 36 From superphysical-taste.
आसते i. 28 (They) 'sit near', practise.	आह i. 32; ii. 24, 28; iii. 13 Says.
—आसन—ii. 29	—आहरेत् iv. 24
आसनम् ii. 46 (आस् to sit) Posture; seat.	आहारः ii. 28 Food.
—आसनम् ii. 46	—आहार्याः iv. 3
आसनम् ii. 47	आहुः iv. 14, 15, 23 They say.
आसनजयात् ii. 48 From conquest or mastery of posture.	आहृदयवृत्तिः iii. 39 Functioning, working, up to the heart.
आसनजये ii. 49 In winning, achieving, the (firm) seat.	आहोस्तिवत् i. 11, 24; ii. 23 Or; perhaps; or is it that?
आसनादीनि ii. 46 Posture etc.	—इ—
—आसने ii. 32	इच्छुरस—iii. 26 Sugar-cane-juice.
—आसनम् ii. 19	इच्छुन् ii. 34 Desiring; wishing.
आसनः i. 21 (सद् to sit) 'Sitting near'; close by; near at hand; imminent.	—इच्छुया ii. 55
आसनः i. 22	इच्छुस्व ii. 13 Do thou desire.
आसनतः i. 22, 23 Nearer.	इच्छानभिघातः iii. 45 Non-defeat of desire; success of will.
आसनतः i. 22 Nearest.	
आसम् ii. 39; iv. 25 I was.	
आसादितः iii. 51 'Caused to sit', 'brought to a stand'; found.	

इच्छाभिघातात् i. 31 Because of frustration of desire.
—इत—i. 41; iii. 44; iv. 12, 13, 33 *See प्रत्यस्तमित, अतीत, अपेत उपेत, उद्दित.*
— इत—iv. 12
—इतम् i. 2; iii. 13
इतरम् ii. 15, 16 To another.
इतरः iv. 33 Another.
इतरत्र i. 4 Other-where; elsewhere; in other states, circumstances, or conditions; on other occasions.
इतरप्रत्ययवत् i. 10 Like other apprehensions, aware-nesses, cognitions, moods, modes, notions.
इतरस्य i. 24; iii. 55 Of another.
इतराणि iv. 19 Others.
इतरेतरसहगतः iii. 17 Accompanied by or accompanying each other.
इतरेतराध्यासरूपः iii. 17 Of the form or nature of mutual reflexion, imitation.
इतरेतराध्यासात् iii. 17 Because of reflexion, superimposition, imitation, in, on, of, each other.
इतरेतराश्रयेण ii. 15 By mutual support.
इतरेतरोपाश्रयेण ii. 18 By support of each other.
इतरेन्द्रियजयवत् ii. 54, 55 Like the conquest, subjugation, of any other organ (separately, one by one).

इतरेषाम् i. 20; iv. 7 Of others.
इतरेषाम् iv. 6, 7
इति ii. 34; iii. 54, 55; iv. 34 Finis; thus; so; this.
इति i. 1; ii. 1; iii. 1; iv. 1; etc.
इत्थम् iii. 18 Thus.
इदम् i. 2; ii. 13; iii. 9, 53; iv. 11; etc. This.
इदानीं iii. 44 Now; at present.
—इन्दु—i. 36 The moon.
इन्द्रः ii. 12 Indra, the sovereign of the gods.
इन्द्रजालेन ii. 52 By jugglery, sorcery, magic; phantasmagoria; ('the network' of phantasms spread by Indra the king of the gods; **इन्दति**, shines and reigns supremely).
—इन्द्रिय— ii. 18, 41, 43
—इन्द्रिय— i. 41; ii. 54, 55; iii. 39, 51
इन्द्रियम् iv. 14 (**इदं द्रवति** = **इदंदः** = **इंदः**, the Self, which pervades the 'This'; **इंद्रः ईयते अनुमोदयते** **अनेन इति इन्द्रियम्**, that by which the Self is indicated). A sensor or motor organ.
—इन्द्रियजय—ii. 41
इन्द्रियजयः iii. 47 Conquest, subjugation, control of the organs.
इन्द्रियजयः ii. 41, 55
इन्द्रियप्रणालिक्या i. 7 By the channel of the organs.

इन्द्रियभावेन ii. 18 By or in the form or shape or being of an organ or organs.

इन्द्रियरूपेषु iii. 47 On the aspects of the organs,

इन्द्रियसिद्धिः ii. 43 Accomplishment or perfection of organ.

—इन्द्रियाणाम् iv. 1

इन्द्रियाणाम् ii. 54, 55 Of the organs.

इन्द्रियाणाम् iii. 47, 48

—इन्द्रियाणि ii. 19

इन्द्रियाणि ii. 54, 55 ; iii. 38; iv. 19 Organs.

—इन्द्रियेषु iii. 13

इन्द्रियेषु ii. 14, 28

—इन्द्रियेषु iii. 13

इन्धनोकुर्याम् iii. 51 May I make fuel.

इयत्तावधारणेन ii. 50 By ideation of 'so-much-ness' ; by the notion of quantity ; by regulation or determination of the length or number.

इयन्तः iii. 17 So many.

इयम् i. 2 ; ii. 5 ; iii. 6, 17 ; iv. 7 ; etc. This (fem.)

इयान् ii. 50 So much.

इलावृतम् iii. 26 The Purāṇic name of a continent ; Ilāvṛtam.

इव i. 41, 43 ; ii. 6, 54 ; iii. 3 As if ; like.

इव i. 10 ; iv. 13 ; etc.

—इष्ट—iii. 51

—इष्ट—iii. 51

इष्टम् iii. 42 Desired.

इष्टदेवतासम्योगः ii. 44 Union or association with, finding or vision of, coming into touch with, inspiration or stimulation by, the wished for deity.

इष्टानिष्टगुणस्वरूपावधारणम् ii. 18

The 'holding (before the mind)', 'assuming', 'postulating', 'putting on', 'imagining', 'ideating', 'conceiving', being conscious of, the pleasant and painful forms of (the primal trinity of) attributes.

इह ii. 5, 13 ; iii. 51 Here.

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ईक्षमाणः ii. 32 Beholding ; patiently watching and awaiting.

—ईक्षित्वात् iv. 17

ईप्सितम् ii. 45 (आप् to obtain) Desired to be obtained.

ईशितृत्वम् iii. 45 Lordship ; lordliness ; sovereignty ; ruling might.

—ईश्वर—ii. 1, 32

—ईश्वर—iv. 3

ईश्वर—i. 23 ; ii. 45

ईश्वर—i. 24 ; ii. 1, 12, 32, 45 ; iii. 6.

ईश्वरः i. 24 (ईश् to rule) Supreme ; Lord ; Sovereign ; Omnipotent ; Ruler.

ईश्वरः i. 23, 24, 27, 29

ईश्वरप्रणिधानम् ii. 1, 32

ईश्वरप्रणिधानात् i. 23 ; ii. 45 By 'placing oneself in' God,

(abiding in the Lord); by sub- mission, surrender, resignation to the will of, God; by con- templation of God; by placing God in one's own conscious- ness.	उत्का: ii. 46
ईश्वरप्रसादात् iii. 6 By the grace of God.	उत्कानि iii. 1
ईश्वरसत्त्वे i. 24 In the sattva, that 'finest' or that particular fac- tor or attribute of Prakṛti which, predominantly cogni- tive, constitutes the garment, the veil, the body, the consciousness or knowledge, of Īshwara.	उत्के iii. 17 —उत्केन iii. 13
ईश्वरस्य i. 24, 27, 28; iii. 53, 55 Of Īshwara.	उत्क्त्वा iv. 21 Having said.
—ईश्वरस्य iii. 55	उच्छिन्ननक्षेत्रमूलः ii. 13 That of which the sin, the misery-root, the root-misery, has been severed, torn out, destroyed.
ईश्वरार्पितसर्वभावस्य ii. 45 Of him who has offered up, deposited, placed, assigned, all (his own) moods, conditions, impulses, in and to Īshwara; who regards all his moods and acts as or- dained by God.	उच्छेददृष्टात्मकः ii. 9 Of the nature of a prospect, apprehension, of annihilation.
ईष्टे iii. 45 Prevails; rules; go- vers; exercises sovereignty.	उच्छेदवादप्रसङ्गः ii. 15 The ensu- ing or entailment of the doc- trine of annihilation.
उ	उच्छ्वसिति ii. 34 Sighs; upbreathes; breathes with difficulty; sobs.
उत्कम् iv. 28	उच्यते i. 17, 36, 41, 48, 49; ii. 4, 42; iii. 3, 4; iv. 23 Is said; is declared.
उत्कम् i. 25, 36; ii. 5, 25; iii. 6, 13; iv. 10, 25, 31, 34 Said; declared; has been said (neuter).	उच्यन्ते iii. 17, 48 Are said.
उत्कः ii. 13; iii. 13 (Mas:)	उत्कर्षः i. 24 Uplift; elevation; progress; evolution.
उत्का ii. 4; iii. 25 (Fem:)	उत्कर्षयति ii. 38 Uplifts; deve- lopes; elevates; enhances.
	उत्क्रान्तिः iii. 39 Up-springing; up-going; ascension, ascent.
	उत्क्रान्तिः iii. 39
	—उत्तम—ii. 42
	उत्तम् i. 48 Highest; best; most excellent.
	—उत्तमः iii. 48
	उत्तमाः iii. 51
	उत्तमानुकूलाभिः iii. 26 By excel- lent and favourable, sympa- thetic, affectionate (nymphs).

उत्तमभिष्यति iii. 51 Will uphold, re-arouse, upraise, foster.

—**उत्तर**—iii. 6, 26

उत्तरम् i. 16; iii. 53 'More upwards'; next, second, later in order (neu:); what comes after (the query); answer; (the north).

उत्तरः iii. 12, 17, 26 (masc:)

उत्तरदेशम् iii. 52 The new or other or next place or space.

उत्तरदेशे iii. 53 In the succeeding or other place.

उत्तरपरिणामोपज्ञः iv. 2 The birth, origin, germination, commencement, of the succeeding transformation, aspect, manifestation.

उत्तरभाविनः iii. 52 Of the next-occurring (moment).

tence.

उत्तरस्य iii. 53

उत्तरा i. 24 Subsequent (fem:)

उत्तरामलकसहक्षणदेशात् iii. 53

From the space marked by the moment, or from the space and the moment, associated with the other or next myrobalan. [A particular position or situation of such an undistinctive-looking fruit as a myrobalan—all myrobalans look alike—is associated with a particular spot of space and a particular moment of time—always. And these three, the time-moment,

the space-point, and the substance-motion (or rest), help to fix and identify each other].

उत्तराः कुरवः iii. 26 'The northern Kurus'—a legendary happy people and blessed land.

उत्तरे ii. 30; iii. 55 Subsequent ones.

उत्तरेण iii. 17

उत्तरेषाम् ii. 4 Of the subsequent, the others.

—**उत्तरेषु** iv. 15 'उत्तरक्षणेषु' इति पाठान्तरः

उत्पत्तन्तम् ii. 54; iii. 38 Uprising, flying.

उत्पत्तिः ii. 54 (उत् up + पत् to fall) Leap up, fly.

—**उत्पत्ति**—i. 9

उत्पत्ति—i. 9

—**उत्पत्तिः** iii. 13

उत्पत्तिकारणम् ii. 28 The cause of birth.

उत्पत्तिधर्मस्य i. 9 Of the property of birth.

उत्पत्तिबीजम् ii. 23 The seed of birth, production.

उत्पत्तिस्थित्यभिव्यक्तिविकारप्रत्ययाप्तयः ii. 28 Birth, preservation, manifestation, transformation, belief, gain.

उत्पत्तौ iii. 33 (उत् + पद् to go, to happen) In the birth.

उत्पद्यते iii. 18, 21 (उत् + पद् to go) Arises; is produced.

उत्पद्यन्ते iv. 29

उत्पद्यमानस्य iv. 15 Of the arising.

उत्पद्यमानाः iii. 37 Arising, originating (plural:)

उत्पद्यमानेन iii. 18

उत्पद्येत् iv. 16 May arise.

—उत्पन्नम् iii. 54

—उत्पन्नता iv. 11

उत्पन्ना i. 35 Born; produced; arisen.

उत्पन्ना i. 35, 36

उत्पन्नाः i. 35

—उत्पल—ii. 5 ; iii. 26

—उत्पादः ii. 23

उत्पादः ii. 27 Birth; production.

उत्पादयति i. 35 ; iv. 12 Produces.

उत्पादयिष्यामि ii. 24 I shall produce.

—उत्पादात् ii. 34

—उत्पादाय iv. 21

—उत्पादे ii. 27

उत्पित्सु iv. 12 'Wishing to,' ready to, arise (neu:).

उत्सर्गस्य ii. 13 Of the general rule, 'the (fiat) gone forth' or 'sent forth'.

उत्सहन्ते iv. 11, 32 (They) dare.

उत्सहेत् iv. 10 May venture.

उत्साहः i. 13 Assurance; courage; confidence; enterprise; high spirit.

उत्सूज्य iv. 14 Having cast forth, abandoned.

—उदक—ii. 19 ; iii. 26

उदके iii. 45 In the water.

—उदधिना iii. 26

उदधीनाम् iv. 22 Of the oceans.

उदपत्स्यत् iv. 12 Would arise or would have arisen.

—उदयः iv. 9

उदयः iii. 11 (उत् up + ई to go) Appearance; rise; uprising.

—उदयात् ii. 13

उदयात् iv. 32

उदये i. 16, 43 ; iii. 33

—उदयौ iii. 11

उदरम् iv. 16 Abdomen.

—उदाचरति ii. 4

—उदाचरन्ति ii. 4

उदानः iii. 39 The 'up-breathing' vital force, nerve-force, prāna-current.

उदानजयात् iii. 39 By conquest of the Uḍāna-force.

उदारः ii. 4 (उत् above + आर goad, 'above' the need for a 'goad') Noble; generous; grand.

—उदाराणाम् ii. 4

उदाहरणम् iii. 13 (उत् + आ + हर्) Citation; illustration.

उदाहार्यः iv. 3 To be cited, brought forward, as illustrations.

—उदित—iii. 14

—उदित—i. 44 ; ii. 27 ; iii. 49 ; iv. 33.

उदितः iii. 12 Uprisen, active.

उदितधर्मविशिष्टम् i. 44 Characterised or defined by the risen or active, developed, manifest dharma i. e. function or attribute.

उदिताः iii. 14

—उदितौ iii. 12

उद्दियात् iv. 9 Would or may arise.	उन्मार्गप्रवणवितर्कज्वरेण ii. 33 By the fever of excited thought leading on to the wrong path.
उदीचीना: iii. 26 Northern.	उपकरणम् ii. 34 Instrument; means; appliance.
उद्भाटयति ii. 24 Opens out; makes clear; discloses; leads off; exposes; ridicules.	—उपकरणे ii. 5
उद्भाटितम् iv. 31 Awakened; uncovered; opened up.	—उपकरणेषु ii. 5
उद्भाष्यते i. 12 Is opened up.	—उपकार—ii. 30
उद्भातः ii. 50 ('उत् + हन् to strike' 'Upstriking, up breaking'; opening; stage or resting place (after an eruption, explosion, effort).	—उपकारिः i. 4; ii. 17
उद्दिश्य iv. 33 Having regard to; referring or with reference to.	—उपकारिणः ii. 18
उद्दिष्टः ii. 1 (उत् + दिश् to point, to show the direction) Declared, indicated, pointed out.	—उपक्रमः i. 43
उद्भरिष्यामि i. 25 I shall lift out, liberate, save.	उपक्रान्तम् iii. 55 Transcended; crossed; passed beyond; superseded; commenced; begun.
उद्भ्रदेन iv. 25 By the up-breaking, the shooting out.	—उपक्षयम् i. 25
उद्यानभूमिः iii. 26 'Going-up or going-out ground'; picnicing place; play-ground; pleasure-ground; garden-land.	उपक्षिप्यते iii. 16, 53 Is 'dragged up'; is 'put down', put forward, stated.
उद्यानानि iii. 26 Resorts (of pleasure); gardens.	—उपगम i. 2
उद्भेजयति ii. 15 Agitates; perturbs; troubles; repels.	—उपगतः iii. 14
उभ्रमयन्ति ii. 3 'Upraise'; arouse; stimulate; set going.	—उपगतानाम् ii. 11
उभ्रयनात् iii. 39 Because of up-raising.	—उपगतेषु ii. 12
उन्मज्जति iii. 45 Emerges; floats.	—उपगमः ii. 4, 26; iv. 20
	—उपगमात् iii. 13
	—उपगम्यते iv. 23
	—उपग्रह—ii. 20; iv. 22 (Holding; seizure; eclipse; shadow).
	—उपघातात् i. 31; ii. 30
	उपचरितभोगाभावः iii. 55 Absence of superimposed, imaginary, supposititious, artificial, unreal, spurious experiences.
	—उपचर्यः iii. 51
	—उपचितस्य i. 32
	उपच्चिनोति ii. 15 Gathers, picks out and together; develops; strengthens accumulatively.

—उपजनः iv. 2, 11	imputed, assimilated.
—उपजननयोः iii. 11	—उपपत्तिः i. 32; iii. 53
—उपजनने iv. 12	—उपपन्नाः iii. 26
उपजनापायधर्मकाः ii. 19 Having the properties of birth and 'passing away' or death.	उपपन्नात् ii. 18 Ready-provided; supplied.
—उपजात—i. 20	उपपादयिष्यामः i. 7 We will expound or explain.
उपजातायाम् i. 35 In or on (a certain state) having been born or arisen.	उपभोगः ii. 15 Sufferance, enjoyment, experience.
उपजायते ii. 20, 33; iii. 15 Is born, generated; springs up; grows up.	उपभोगेन ii. 16 By experiencing.
उपजायन्ते ii. 19	उपभोक्ता i. 32 Sufferer, enjoyer, 'taster, eater'.
उपतिष्ठते i. 20, 44, 50 Waits on, attends on, presents itself to, appears before.	—उपमम् iv. 14
उपतिष्ठन्ते ii. 37; iii. 49, 55	—उपमः iii. 51
उपदर्शितः iii. 13 Shown.	—उपमेभ्यः iii. 51
उपदर्शितसत्त्विधानाः ii. 18 Displaying proximity or presence (prominently).	—उपयोगेन i. 19
उपदिश्यते i. 7 Is taught, communicated.	—उपरक्त—ii. 18
—उपदिष्ट—i. 35	—उपरक्तम् iv. 23
—उपदेश—i. 35	—उपरक्तम् i. 37, 41; iv. 23
—उपदेशेन i. 25 By teaching.	उपरक्तम् iv. 17, 23 Coloured, tinged, stained; affected.
—उपदेशैः i. 35	—उपरक्ता i. 43
उपद्रष्टा ii. 20 Supervisor; spectator, witness.	उपरक्षयति i. 44; Colours, tinges.
उपध्मानम् iii. 40 Blowing up (as of fire); filling out; swelling.	उपरक्षयन्ति iv. 17
—उपनिमन्त्रणे iii. 151	उपरतस्य ii. 31 Of the ceased, the become indifferent, the reposing, the withdrawn, the retired.
उपनिमन्त्रयन्ते iii. 51 Invite (pl).	उपरताः iii. 14 Ceased; indifferent.
उपनीयमानान् ii. 18 (All modes)	—उपरमः ii. 25
being 'brought up', assigned,	—उपरमात् ii. 47
	—उपराग—iv. 17
	—उपरागः iv. 15
	—उपरागात् i. 7
	उपरि iii. 26 Up; upper; above.
	उपरिष्टात् i. 1, 7 Further up or on, later on, afterwards.

उपलक्षितप्रचाराः iii. 26 With observed or observable movements.	forth, to emanate) Epi-phenomena, bye-products, secondary results ; additions ; (prefixes) ; excrescences ; hindrances.
उपलभ्यम् iii. 18 Found, gained, experienced, comprehended.	
—उपलक्षित—ii. 17	
—उपलक्षितः ii. 23 ; iii. 13	
उपलक्षितः ii. 23 (उप + लभ् to gain) Apprehension, knowledge, cognition, experiencing.	
उपलक्षितः ii. 23	
उपलभ्यते i. 43 Is found, perceived, sensed, cognised.	
उपलभ्यन्ते ii. 4	
उपले ii. 50 In or on a stone.	
उपशान्तिः ii. 15 Pacification; peace; stillness.	
उपषृष्टभात् ii. 5 From the (need for) support; from (the quality of) the nourishment (needed).	
उपसंहरन् i. 32 Summing up; concluding.	
उपसंहारः i. 49 Conclusion; summary; summation.	
—उपसंहारे i. 25	
उपसंहृतध्वनिकमाणाम् iii. 17 Of the summed or gathered up successions of sound.	
उपसङ्क्षिप्तातः i. 46 Enumerated; counted.	
उपसम्पद्यमानम् iii. 13 Accumulating; developing.	
उपसम्पद्यमानः iii. 13	
उपसम्पद्यते iii. 52 May attain, come to, achieve.	
उपसर्गाः iii. 37 (उप + सृज् to cast	
	—उपसर्गः iii. 37
	—उपसर्जन—ii. 13
	—उपसर्जनी—i. 1 Become secondary.
	उपस्थस्य ii. 30 Of the genital organ.
	—उपस्थानम् ii. 37
	—उपस्थानि ii. 19
	—उपस्थाप्य iii. 17
	—उपस्थित—ii. 1
	—उपस्थितम् iv. 14
	उपस्थितम् iii. 22 (उप near + स्था to stand) Present; arrived; standing near; come up.
	उपस्थितः i. 32
	—उपस्थिताः iv. 16
	—उपहृत्य ii. 15
	—उपहताः ii. 4
	उपहृत्यि ii. 15 ; iv. 11 Kills.
	—उपहृतम् ii. 15
	—उपाख्यानेन ii. 24
	उपागतः ii. 33 Come to; arrived; arrived at.
	उपात्तम् ii. 15 (उप + आ + दा, Taken up; accepted; endured.
	उपात्तमेदावयवानुगतः iii. 44 A collection or compound with parts or components whose separateness is indicated or admitted.
	उपादत्ते iv. 10 Takes up; admits; waits on; depends on.
	उपाददानम् ii. 15 Taking up,

—उपादानम् i. 41	आ + रुह to mount, to grow—upon the understanding).
उपादानम् ii. 1 (उप + आ + दा) Taking up.	—उपारोही i. 9
—उपादानात् i. 24; iv. 7	उपाज्ञितम् iii. 51 Earned.
उपादाने ii. 15 In (case of) taking up, accepting.	उपाज्ञितमूर्त्यं: ii. 18 That have acquired forms or defining sheaths.
उपादाय iii. 54; iv. 4, 9, 14 Having taken up.	उपाज्ञितसुखदुःखमोहप्रत्ययाः ii. 15 Which have acquired the nature of (being causes of) pleasure, pain, and perplexity or infatuation.
उपादीयन्ते ii. 30 Are taken up.	उपावर्त्तते i. 20, 26, 42; ii. 39; iv. 10 (उप + आ + वृत् to be, to revolve) Comes round; returns, recoils.
—उपादेय— i. 15	उपावर्त्त्यते iii. 53 Is brought around; is placed.
उपादेयम् ii. 15 To be taken up.	—उपाश्रयम् ii. 46.
उपाध्यायः iii. 6 Sub-teacher; assistant teacher; guide; counsellor.	उपाश्रयमेदात् i. 41 From variety of the juxtaposed; because of variation of the setting, the supporting substance, the receptacle.
उपाय— i. 19, 20.	उपाश्रयरूपाकारेण i. 41 In, with, by, the form which is the form of the juxtaposed, i. e., the thing on which (the gem or crystal) rests.
—उपायः ii. 26	—उपाश्रयेण ii. 18
—उपायः i. 18, 21; ii. 26, 27, 28	उपासीत ii. 13 May stand (in abeyance); may keep waiting.
उपायः i. 12, 18, 23; ii. 26 (उप + इ to go) Way of approach; approach; means, method; device.	उपेक्षा iii. 23 (उप near, or on all sides + इक्ष् to see; to see all sides equally; to stand by
उपायद्वयेन i. 17 By a pair of means; by two methods; in two ways,	
उपायप्रत्ययः i. 19, 20 Produced; caused by, (having reference to, connected with a belief in), means or methods.	
उपायस्य i. 22	
—उपायाः i. 21	
उपायानाम् i. 21	
उपायान्तरम् ii. 54, 55 Another means.	
उपायेन ii. 11	
—उपारूढम् iii. 49, 54	
—उपारूढाः ii. 17; iii. 52 (उप +	

indifferently, Indifference; endurance; quiet sufferance; resignation.	उभये iii. 44 Both; the two. उभयोः i. 44; ii. 51; iii. 12 Of both.
—उपेक्षाणाम् i. 33	उररीकृत्य ii. 18 Taking to heart; accepting.
उपेक्षतः iii. 23 By or from resignation.	उरसि iii. 31 In the chest.
उपेक्षाम् i. 33	उवाच iii. 18 Said; spoke.
—उपोद्धूलन—i. 35 (Strengthening, supporting, confirming, developing, expanding, evolving).	उश्रनिषदनम् ii. 46 The camel-seat, camel-posture.
—उभय—i. 11; ii. 15	—उष्ण—ii. 48
उभय—iv. 20	उष्णः iii. 45 Hot.
उभय—ii. 15	उष्णता iii. 44 Heat.
उभयकोटिस्पृक् i. 30 Touching both sides, points, ends, edges, extremes; swinging between opposite poles.	—उष्णे ii. 32
उभयतः i. 12 From or on both sides; in both or opposite ways.	ऊ
उभयथा ii. 23, 51 In both ways.	ऊनत्वम् i. 24 (Comparative) lack; deficiency; smallness.
उभयप्रत्याख्याने ii. 15 In or on the refutation or repudiation of both.	ऊर्णनाभितन्तुमात्रे iii. 42 On the mere thread of the “wool-navelled” spider.
उभयस्य ii. 23 Of both.	ऊर्णातन्तुः ii. 15 Spider-thread, cobweb; wool-thread.
उभयाक्षेपपूर्वकः ii. 51 Preceded by contraction, reduction, diminution, transcendence of both.	ऊर्द्ध्वम् iii. 26 Upwards; above.
उभयाधीनः i. 12 Dependent on both.	ऊर्द्ध्वरैतसः iii. 26 Those whose semen, seminal energy, is directed upwards; utterly abstinent and continent celibates. (The yoga-doctrine is that by practice, the seminal secretion, after forming in the testicular glands, is resolved back into the brain-substance and creates brain-and-mind-energy).
उभयाभावः ii. 49, 50 Absence of both.	—ऊह—ii. 18 (ऊह to suppose) “Detection of details, particulars, minutiae”; postulation;
उभयीम् i. 40 To the two, the duad, the pair.	

conjecture; guess; supposition; arguing from a hypothesis.

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ऋच्छ्रुति iv. 13 (ऋच्छु to go, to reach) Attains; comes into.

ऋतमभरप्रक्षः iii. 51 He who has or is possessed of the truth-seeing, truth-bearing, truth-yielding consciousness, or the faculty of intuition or insight.

ऋतम्भरा i. 48 (ऋतम् right, and भृ to bear, to hold, to nourish, to support, to maintain) Truth-apprehending; right-bearing.

ऋतम्भरा i. 48

ऋभवः iii. 26 A race of high devas.

—ऋषयः iii. 51

ऋषयः ii. 44 (ऋृ, गतौ अर्थात् ज्ञाने, गमने, प्राप्तौ to know, to go, to reach) They who have "arrived", "reached", gone to, known, attained (the Supreme); Seers.

—ऋषि—ii. 12

—ऋषिः i. 25

ऋषीन् iv. 33

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—एक—iii. 2

एकः i. 43; iii. 13, 15, 44, 51; iv. 14. One (mas.:)

एकक्षणोपारुदम् iii. 54 'M ounted on', concentrated in, appear-

ing, uprising, in one moment; all together at once.

एकचन्द्रदर्शनेन i. 8 By the beholding of one moon.

एकचित्ततन्त्रम् iv. 16 Dependent on one mind.

एकचित्तपरिकल्पितम् iv. 15 Formed, imagined, supposed, formulated, ideated, shaped, by one mind.

एकचित्ताभिप्रायपुरस्तरा iv. 5 "Having going in front", having as leader, following after, guided and governed by, the purpose or intention or will of one mind.

एकज्ञातिसमन्वितानाम् iii. 44 Of the (bhūtas, elements) pervaded, strung together, threaded by, one genus or generic attribute.

एकतत्त्वाभ्यासः i. 32 The practice of one tattva, being, thing, object; practice with one object; persistent practice of the 'contemplation of some one thing (see तत्त्वः)

एकतत्त्वावलम्बनम् i. 32 That which has for support some one thing; pending from, depending on, fixed on, hanging on to, some one thing.

एकतमस्य ii. 18 Of one of the lot; of one of the group; of one out of the number.

एकतानता iii. 2 “One-stretched-ness”; stretching, streaming, extending unbrokenly as one; con-tinu-ity; incessant and rapid repetition.

एकत्र iii. 4 In one place; together; collectively; jointly.

एकत्र iii. 16

—**एकत्वात्** iv. 14

एकत्वेन iii. 15 By oneness.

एकदेशः i. 35 One place; one part.

एकदेशश्रुतित्वम् iii. 41 The quality or condition of hearing ‘one-place-sound’ or one and the same sound. (Some editions read **एकश्रुतित्वम्**, which seems better).

एकद्वित्रिचतुर्ष्पञ्चलक्षणाः ii. 19 Having, respectively, one, two, three, four and five characteristics, attributes, qualities.

एकप्रघट्केन ii. 13 By one effort, by one ‘knocking together’; at one blow; with one heave; at or by one operation; (by ‘a pull all together’).

एकप्रत्ययविषयः 1. 32 The object of one understanding, one cognition, apprehension, idea, perception, concept, faith. (See प्रत्यय)

एकप्रयत्नाक्षिप्तम् iii. 17 ‘Flung together’, dragged in, brought up, by one effort (of the mind).

एकवृद्धिनिर्ग्रहाम् i. 44 Comprehensible by or in one act of consciousness, cognition, intelligence; comprehensible as a unity, with the sense or consciousness of unity.

एकवृद्धिविषयम् iii. 17 Object of one awareness, one act or mood of consciousness, one intellection; object of the consciousness of unity; apprehended as a one.

एकवृद्ध्युपक्रमः i. 43 Arousing, commencing, giving rise to one cognition.

एकभविकः ii. 13 Single-borned; resulting in, bringing about, only one birth.

एकम् iv. 5 One (Neu:)

एकम् i. 1; ii. 13, 22; iii. 13, 17; iv. 5, 14, 15.

एकमनस्काः iv. 4 “One-minded”; inspired, animated by, subordinate to, governed by, one mind, one chitta, one soul.

एकरूपत्वात् iv. 9 Because of “one-formed-ness”, of having one form, the same form.

एकविपाकारम्भी ii. 13 Initiatory of one fruit, product, resultant, maturation or matured effect.

एकविषयाणि iii. 4 Having one object.

एकसमयासम्भवित्वात् iii. 17 Because of impossibility (i. e.,

being impossible to pronounce all) at one time, in simultaneity.

एकसमये iv. 20 In or at one time.

एकस्मिन् i. 24, 32; iv. 20 In one.

एकस्मृत्यनवधारणम् iv. 21 Non-ascertainment, absence of discriminative cognition, of each separate reminiscence, each act of memory.

एकस्य i. 24; ii. 13, 28; iii. 9, 14, 15, 17; Of one.

एकस्याम् ii. 4; iii. 13 In one (fem:)

एकस्वरूपापत्तिः ii. 6 “Attainment of one-form”; assumption; (of the appearance) of identity.

एकाकारः iii. 17 Of one form; of the form of a unity.

एकाग्रम् i. 1, 28, 32, 33 “One-fronted”; “one-pointed”; single-minded; pointed or directed towards, concentrated on, one object.

—**एकाग्रतयाः** iii. 11

एकाग्रता i. 32; iii. 11 One-pointedness; single-mindedness.

एकाग्रतापरिणामः iii. 12 The consequence, development, resultant, product, of one-pointedness.

एकाग्रतायाः iii. 11 Of one-pointedness.

एकाग्रे i. 1 In the (state of being) one-pointed.

एकात्मता ii. 6 “One-souledness” “one-natured-ness”; identity.

एकात्मिका i. 17 “One-souled”; “one-ness-souled”; of the nature of oneness, unity, (separate) individuality.

एकादशम् ii. 19 Eleventh.

एकान्तानभ्युपगमात् iii. 13 Because of non-acceptance, non-supposition, non-postulation, of extreme or one-sided or utter (changelessness or eternity). (Some editions read एकान्तानभ्युपगमात्)

एकाशीतिभेदा ii. 34 Of one-and-eighty divisions or kinds.

एके ii. 23 ‘Ones’; one set or class of thinkers; some.

एकेन i. 32; iii. 52 By one.

एकैकम् ii. 13 One by one; each; (neu:)

एकैकः iii. 17 One by one (mas:) each.

एकैका ii. 34 One by one (fem:) each.

एज्यति i. 31 (एज् to agitate, shake) Shakes; makes restless; causes to vibrate, tremble, move.

एतत् i. 24, 32; ii. 1, 18, 25; iii. 4, 41; iv. 12, 15, 19, 23. This (neuter).

एतदर्थम् i. 35 For this sake or purpose.

ऐतया i. 44 By this (fem:)
ऐतया ii. 9; iv. 15
ऐतयोः i. 24; ii. 6 Of these two.
—ऐतव्यम् iv. 19
ऐतस्मात् i. 23, 24 From or because of this.
ऐतस्य i. 16 Of this.
ऐतस्याम् ii. 27; iii. 55 In this (fem:)
ऐतान् iv. 21 These (mas:)
ऐतानि ii. 15; iii. 36 These (neu:)
ऐताम् ii. 27 To this (fem:)
ऐतावताम् iii. 17 Of so many or thus much.
ऐतावद्धिः ii. 50 By so many or thus much.
ऐताः i. 11, 35; ii. 13; iii. 48 These (fem:)
—ऐति iii. 13
ऐते i. 8; ii. 4; iii. 13, 17; iv. 10 These (mas:)
ऐतेन iii. 13 By this (mas:)
ऐतेन i. 35; ii. 5; iii. 21 By this.
ऐतेषाम् i. 30; ii. 4; iii. 17 Of these.
ऐतेषु iii. 14 In these.
ऐतैः iv. 11 By these.
ऐतौ ii. 18 These two.
ऐनम् ii. 55 To this
ऐभिः ii. 31 By these.
ऐव i. 44, 46; ii. 15, 21; iii. 3; iv. 8 Even; only.
ऐव i. 2; ii. 4; iii. 6; iv. 3 etc.,
ऐवम् i. 5; ii. 5; iii. 1; iv. 1 etc. Thus.

ऐवंजातीयकः iii. 17 Of such species or kind,
ऐवंभूतम् i. 5 "Thus-become"; Of this nature.
ऐवंस्वरूपम् i. 44 Of this form.
ऐषः i. 26 This (mas:). (Some editions make this word part of the immediately preceding *Bhāshya*).
ऐषः i. 18; ii. 13; iii. 13; iv. 11
ऐषा i. 36; ii. 5; iii. 13 This (fem:)
ऐषाम् iv. 11, 28 Of these.
ऐषाम् ii. 4; iii. 17, 29


ऐकभविकम् iii. 22 "One-birth-producing"; resulting in one birth.
—ऐकाग्र्य— ii. 41
ऐकाग्र्यम् ii. 41 One-pointed-ness.
—ऐकाग्र्यात् ii. 55
—ऐश्वर्य— iii. 26
ऐश्वर्य—i. 2
ऐश्वर्यम् i. 15, 24; ii. 35; iii. 55 Lordliness; sovereignty; sovereign might; superphysical or occult powers. (See *ईश्वरः*)
ऐश्वर्यविषयप्रियम् i. 2. That to which the ways, the objects, the domains, of power are dear.
ऐश्वर्यस्य i. 24
ऐश्वर्याणि iii. 45

ऐश्वर्यान्तरेण i. 24 By another sovereignty; by another's authority.

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ॐ iv. 33 Yes. (Also the *Pranava*; this sound, as *sound*, is supposed to be the primal sound in Nature and the very first *manifestation* of Universal Consciousness when it, so to say, begins to become particularised or individualised. As *word*, it is the most mystic of all in Samskr̤t, being composed of अ + (३) + त + म्, each letter standing for one member of the countless triads and quartettes of which the world-process is made up).

—**ओषधि**—iv. 1 (ओषं दोषं दहन्ति, which burn up faults, diseases; ओषः प्रोषः दीसिः धीयते अत्र, that in which special energy resides) Medicine; chemico-physical substance having special properties.

—**ओषधि**—iv. 6

ओषधिभिः iv. 1 By medicinal substances.

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—**ओकार**—iii. 17 The letter or sound 'au'.

—**ओदकान्**—iv. 3 Aqueous; watery.

—**ओपदेशिकम्**—iii. 54

औपपादिकदेहाः iii. 26 With imagined, ideated, self-made, self-created bodies (not born of parents.)

—**औषध**—iv. 14 Warmth.

क

कः i. 12; ii. 4; iii. 13; iv. 10 etc. Who; what,

कक्षे iii. 22 In a straw-heap.

कणमृत् iii. 15 "Speck-earth"; the earth composing a small grain of dust.

—**कण्टक**—iii. 39

कण्टकस्य ii. 17 Of a thorn.

कण्ठः iii. 30 Throat.

कण्ठकूपे iii. 30 In the 'throat-well'; (a nerve-centre orgland in the throat, some part of the sympathetic system connected with the esophagus or the appetitive apparatus; the thymus gland?)

कति ii. 28 How many.

कथम् i. 4; ii. 1; iii. 6; iv. 3 etc. How.

कथंस्त्रित् i. 32; ii. 34; iii. 51 etc. Anyhow; somehow.

—**कथता**—ii. 39 (How-ness; cause; manner.)

कथंस्त्रित् ii. 39 How indeed.

कन्या ii. 5; iii. 51 Girl; virgin.

कपालमृत् iii. 15 "Shell-earth"; "pot-sherd earth"; the earth composing a pot-sherd.

—कपाले iii. 32 (Shell; shard; concave fragment; skull).	—कर्णः iii. 22
कमनीयः iii. 51 Desirable (mas:)	—कर्त्तरि ii. 18
कमनीया ii. 5; iii. 51 Desirable; lovable; lovely; (fem:)	—कर्त्तव्यम् iii. 26 (Some editions read करणीयं)
—कम्पनीयाः iv. 23	—कर्त्तव्यतया ii. 18
कम्पयति i. 31 Shakes; makes restless; moves.	कर्त्तव्यसाधनादिमान् iii. 51 Possessed of means of accomplishing what has to be done.
—करः iv. 21	कर्तुम् ii. 13, 15; iv. 10 To do.
—करण—ii. 2; iii. 48	कर्तुकर्मकरणानाम् iii. 17 Of doer, deed, and means of doing; of subject, object, and instrument. (Some editions read कर्तुकरणकर्मणाम्)
—करण—i. 30; ii. 23, iii. 17.	कर्तुषु ii. 18 In the doers.
—करणम् iii. 51	—कर्म—i. 24; iv. 30
करणपञ्चकस्वरूपजयात् iii. 48 By conquest of the essential nature of the five indriyas, organs. (Some editions read करणपञ्चकरूपजयात्)	—कर्म—ii. 1, 12, 15, 17, 32; iii. 17, 26, 43, 50; iv. 31
करणभावेन iv. 14 In the form of instrument.	कर्म iii. 22; iv. 7 (कृ to do, to create) Act; action; deed; (good or evil deed regarded as the cause of joy or sorrow to the doer himself, later on, by reaction).
—करणात् ii. 2, 23.	कर्म ii. 13, 52; iii. 22; iv. 9
—करणानाम् iii. 17 (Some editions read करणकर्मणाम्)	कर्मक्लेशविपाकस्वरूपेण iii. 50 By the form of karma and (sin as the cause of) misery and fruits. (See i. 24).
—करणाय ii. 30	कर्मगतिः ii. 13 The path, the way, of karma; the operation of karma.
—करणीयः iv. 33	कर्मजातिः iv. 7 Kind, species, of karma.
—करणे iv. 12	कर्मणः ii. 13; iii. 14, 38; iv. 8, 12 Of karma.
—करणेषु ii. 5	
करिष्यति i. 50; ii. 2, 13, 24 Will make or do.	
—करुणा—i. 33	
करुणा iii. 23 Pity; compassion.	
करुणावलम् iii. 23 The power of compassion.	
करुणाम् i. 33; iii. 23	
—करोति ii. 2	
करोति i. 1; ii. 13, 24, 30; iii. 13, 45; iv. 4 Makes; does.	

<p>कर्मणा ii. 13; iv. 10. कर्मणि ii. 17. कर्मणी ii. 13 Two (kinds of) karmas.</p>	<p>कर्माणि i. 24; ii. 13. कर्माभिनिर्वर्त्तितम् iv. 25 Matured, completed, created, fully developed, by (good) karma.</p>
<p>कर्मवन्धक्षयात् iii. 38 By “consumption”, abrasion, attenuation, decay, wearing away, exhaustion, of the bonds of karma.</p>	<p>कर्माभिव्यञ्जकम् iv. 9 Indicator, manifestor, of karma.</p>
<p>कर्मवन्धनानि i. 1. The bonds of karma.</p>	<p>कर्माशयः ii. 12 The “sleeping-place” of karma; the germ, seed, seed-pod, ‘ganglion’, ‘gland’, ‘cell’, reservoir, of karma.</p>
<p>कर्मरूपताम् ii. 21 “To the formness of karma”; to the condition of being the “accusative”, the acted on, the object of all action or activity (of the subject, the self).</p>	<p>कर्माशयः ii. 12, 13, 15; iv. 6 (See आशय). (The commentator explains that धर्माधर्मैः are, or constitute, the कर्माशयः; he seems to mean that the conglomerate of the tendencies to sin and sacrifice, vice and virtue, demerit and merit, is the karma-seed).</p>
<p>कर्मवासनानुरूपाः iv. 9 Following imitating, the form of, being in accordance with, karma and vāsanā, deed and propensity; (or, conforming with tendency to action of a particular kind).</p>	<p>—कर्माशयः ii. 12.</p>
<p>कर्मविपाकम् ii. 3; iv. 8 The maturation, ripening, fruiting, of karma</p>	<p>—कर्माशयप्रचयः ii. 13.</p>
<p>कर्मविपाकाभावः iii. 55 Absence of fruition of karma.</p>	<p>कर्माशयप्रचयः ii. 15; iv. 7 The growth of the seed-germ of karma, its formation, accumulation, shaping, development.</p>
<p>कर्मविषयताम् ii. 22 To the condition of being object of action.</p>	<p>कर्माशयप्रचयक्षेत्रीभूताः i. 5 Those (moods of mind) which have become the field, the soil, wherein the seed-germ of karma grows, thrives, is nourished, or developed. (Some editions read कर्माशयप्रचये क्षेत्रीभूताः)</p>
<p>कर्मसु ii. 13.</p>	<p>कर्माशयवशात् iii. 38 By force of the karma-germ, the karma-</p>
<p>कर्मस्थत्वात् ii. 17 Because of being “seated”, present, in an “accusative”, an object (in the technical sense, in grammar, of karma, viz. ‘the object of action’).</p>	<p>8</p>

nucleus, the instinct or appetite for karma, the tendency to karma.

कर्माशयवृत्तिलाभवशात् iv. 9 By means, process, force, of gaining, securing, operation or functioning as karma-germ; or, by force of the karma-germ obtaining operance, becoming active or operant.

कर्माशयस्य i. 32; ii. 5.

कर्माशयाः iv. 30.

कर्मेन्द्रियाणि ii. 19 The organs of action; the motor-organs.

—**कर्ष**—i. 26,

—**कर्षति** iv. 3.

कलाम् ii. 42 (कल् to sound 'count', move, energise, throw about, go, act; whence also कालः, "Dark Time," which counts in succession, drives, and finally also swallows up all). Part; digit; piece; portion; aspect; facet; phase; (a portion of the infinite glories of the absolute, manifestable only by some activity; hence, also fine art).

—**कल्पम्** i. 4, 36; ii. 17; iv. 10, 23.

—**कल्पः** i. 9.

—**कल्पानाम्** ii. 4 (Some editions read कल्पितानाम्)

—**कल्पः** ii. 15,

कल्पते i. 18; ii. 6 (कल्प् to be able, to be able to do, to design, devise, imagine, plan, ideate,

fashion, 'clip' into shape). Suffices; prevails; becomes able; becomes fit or appropriate; commends itself as fit to the mind; becomes feasible.

—**कल्पते** i. 36.

कल्पद्रुमाः iii. 51 "Wishing-trees", "imagination"-trees, (which yield whatever is desired; the imaginative power of the mind, which devises, ideates, whatever is desired, is itself this "Wishing-tree" planted in the "Garden of Heaven", the higher mind).

—**कल्पना** iv. 14.

कल्पप्रलयमहाप्रलयेषु i. 25 (कल्पः, a great period, a vast eonian cycle, of time, demarcated, clipped-off, cut-off, by the Mind of Brahmā, the Ideator). In kalpa-pralayas and in mahā-pralayas, eonic dissolutions or obscurations of a part of a globe or of a whole globe of a world-system, and in great dissolutions of a whole world-system, (solar, sidereal, and so on, grade after grade).

कल्पयन्तः iv. 21 Imagining; supposing; originating; forming; postulating; positing.

कल्पशतेन iv. 9 By a hundred kalpas, eons, cycles.

कल्पसहस्रायुषः iii. 26 Living a thousand kalpas; having life-

times extending over a thousand kalpas.	कल्पाणी i. 20 Beneficent; benignant; auspicious; blessed.
कल्पस्य Of a cycle, (a period of time marked out by Brahma's Consciousness, Will-and-Imagination, as appropriate for a manifestation).	कवयः ii. 13; iv. 22 (कु, to sound, hum, sing). The poets; wise ones; seers; sages; knowers; all-knowers. (Brahmā, the Universal Mind, is the greatest and primal Poet, Dramatist, and Singer, who manifests in the 'sound-word' primarily).
—कल्पा iv. 17.	कश्चित् i. 23; ii. 24; iv. 30 etc.
—कल्पाः ii. 10, 11, 18; iii. 26.	Any one; some one.
—कल्पान् ii. 2.	कवितः iv. 30 Uprooted.
—कल्पानि iii. 50.	कष्टम् iii. 26 (कष्, to rub, grind, scratch, pull out, kill). Pain; painful.
कल्पायुषः iii. 26 Living for the period of a kalpa, a Day of Brahmā.	कष्टतम् ii. 30 Greatest pain; most painful. (Some editions read कष्टं तमः).
—कल्पिकः iii. 51.	कसात् i. 8; ii. 4; iii. 6; iv. 9, etc. Why; wherefore; whence; from whom.
कल्पितम् iv. 14 Imagined; assumed.	कस्य ii. 5; iv. 15 etc. Whose.
—कल्पितम् iv. 15.	कस्यचित् iv. 19 Of some one or other.
कल्पितः iv. 33.	का ii. 4, 15 Who (feminine).
कल्पितया iii. 43.	काञ्चनः iii. 26 Golden.
—कल्पिता iii. 43 (See also विकल्प)	—कान्त—iv. 17.
कल्पिता iii. 43.	कान्तिमान् iii. 46 (कम्, to desire), Radiant; bright; lovely.
—कल्पिताम् iii. 43.	—काम—iii. 45.
कल्पितेषु ii. 23.	कामगः iv. 1 Able to go anywhere at will, as desired.
कल्पिष्यते ii. 2 Will be ready, fit, able, competent.	कामभोगिनः iii. 26 Enjoyers of (objects of) desire (sensuous and sexual, principally);
—कल्प्य iv. 21.	
कल्याणवहा i. 12 Bearing, carrying, flowing towards good fortune, happiness, blessings, blessedness, (here) Moksha, the final Blessedness.	
कल्याणाय i. 12 For or towards well-being, good fortune, virtue, good, merit, auspiciousness, blessing, moksha,	

enjoyers at will; having at command whatever objects of enjoyment they desire.

कामरूपी iv. 1 Able to assume any form as desired, at will.

कामलोभमोहकोधप्रसवः ii. 12 Born of lust, greed, infatuation, and anger. (Some editions read लोभमोहकोधप्रभवः)

कामसुखम् ii. 42 The joy of love, of desire fulfilled, of sense-gratification.

कामिते i. 24 In the desired.

कामितार्थप्राप्तिः i. 24 Attainment of the desired object.

कायः iii. 51 (कस्य ब्रह्मणः अयः, आयश्च, गतागतं जीवरूपेण, यस्मिन्, that into and out of which the Spirit comes and goes). The body; the tenement, vesture, garment, vehicle, of the jīvātmā or purusha, the soul, the spirit, and also the Paramātmā or Brahman, the Supreme Spirit, the One Principle of all Life.

—**कायः** iii. 45.

काय—ii. 40.

कायम् ii. 5, 40.

कायरूपसंयमात् iii. 21 By meditation on the form, or the visibility, of the body.

कायरूपे iii. 21 In or on the form, or the visibility, of the body. (Some editions read कायस्य रूपे)

कायव्यूहम् iii. 29 The organization of the body.

कायव्यूहज्ञानम् iii. 29 Knowledge of the organisation of the body.

कायशुद्धिम् ii. 40 The purification of the body.

कायसम्पत् iii. 45, 46 The wealth, perfection, richness, fullness, of body, the physical vehicle of life.

कायसिद्धिः ii. 43 Perfection, accomplishment, super-power, of body.

कायस्य i. 30; iii. 48.

कायस्वभावावलोकी ii. 40 Examiner, inspector, beholder, discriminator, cogniser, of the 'own-form', the (impure) nature, of the body.

कायाकाशयोः iii. 42 Of the body and ākāsha, ether, space.

कायान् iv. 4.

कायानभिष्वज्ञी ii. 40 Unattached to the body. (स्वज् to embrace.

कायावद्यदर्शी ii. 40 Seeing, perceiving, conscious or cognisant of, the defects, impurities, of the body.

काये ii. 5.

कायेन ii. 15; iv. 11.

कायेन्द्रियप्रकृतयः iv. 2 The prakṛtis, 'material causes', substrata, of the body and the organs.

कायेन्द्रियसिद्धिः ii. 43 Accomplishment, perfection, of the body and the organs.

कायेन्द्रियाणाम् iv. 2 Of the body and the organs.	—कारणस्य ii. 23; iii. 38.
—कायैः ii. 40.	कारणानि ii. 28.
—कार—iv. 10, 23.	कारणान्तरेषु ii. 23 Amongst other causes; on other causes (being supposed).
—कारम् iv. 22.	—कारणे ii. 27.
—कारक—iii. 17.	—कारि—iv. 24.
कारकम् iv. 20 Doer, actor; that which causes another to do or act; moving cause; (the object or person in which a prepositional relation resides).	—कारि—iv. 22.
कारकवाचकम् iii. 17 'Subject-expressing'; denoting the 'actor', the mover; meaning something or someone which or who is the locus of a prepositional relation (i. e. a noun).	—कारित—ii. 34.
—कारकाणाम् iii. 17.	कारिता ii. 34 Caused (to be done by another: fem).
कारकार्थः iii. 17 'Noun-signifying'; meaning an object or person (who or which is or can be related to another person in one of the active ways signified by the various prepositions).	—कारित्वात् ii. 20
कारके iii. 17.	कारण्यात् i. 25 By or from or because of compassion.
—कारण—iii. 38.	—कार्य—ii. 23.
—कारण—ii. 3, 24, 25; iv. 34.	कार्यकारणस्रोतः ii. 3 The stream of cause and effect.
—कारणम् ii. 13, 15, 23, 24, 25, 28; iii. 13, 44; iv. 4.	कारणकारणात्मनाम् iv. 34 Of the (gunas, primal Nature-attributes, having the) nature of cause and effect. (Some edns. read कार्यकारणात्मकानाम्)
कारणम् i. 43; ii. 13, 17, 19, 23, 28; iv. 3, 30 (कृ to do; to create; that which causes to do or act). Cause; reason, motive.	कार्यनिष्ठाम् ii. 24 To finality, cessation, coming to a stand-still, of all activity.
कारणत्वम् ii. 28 Causeness; causality; motivity; causativeness.	कार्यस्य स्वभावानुपातिनः iii. 44 Following the nature of the effects, (कार्यस्य स्वभावं अनुपत्तिं); or permeating, pervading, all effects which are, and because they are, but modifications, transformations, transmutations, new shapes and forms, developments and evolutions, of their own-nature, (कार्यस्य स्वभावे अनुपत्तिं).

किंविषया i. 41 Having what object.
 किंस्वभावः i. 3, 18 Of what nature.
 किंस्वरूपा i. 41 Of what form
 किंस्वित् ii. 39; iv. 25 Whether;
 how indeed; how verily.
 कियन्तः i. 30; ii. 3 (Plural of
 कियत्) How many?
 कीदृशः iii. 9 "Looking like what,"
 (दृश् to see); of what kind;
 like what.
 कुक्षयः iv. 22 (Plural of कुक्षिः).
 Hollows; flanks; bowels;
 deeps.
 कुतः ii. 4; iii. 6; iv. 9, 25
 Whence; wherefore; where-
 from.
 कुमारः ii. 12 Boy; child; un-
 married youth.
 कुमुदाः iii. 26 A race of devas of
 a high order.
 कुरवः iii. 26 (See उत्तराः).
 कुरण्टकाभः iii. 26 Coloured, tinted,
 like the yellow kurantaka
 flower. (Some editions read
 कुरुण्डक)
 कुरुते iv. 12 Makes; does. (कु).
 कुर्यात् ii. 6; iii. 51 May do;
 should make; would do.
 कुर्वन्ति i. 50; iii. 53 (कु, to do).
 (They) make; cause; create.
 —कुश—iii. 26.
 कुशलम् ii. 13, 22.
 कुशलः ii. 4, 27; iv. 33 The
 'weeder'; (कुशान् लाति, he who
 pulls out, cuts away, kushas,
 grasses, tares, or weeds, from

a corn-field); skilful and
 careful agriculturist; wise;
 good; skilful; happy; com-
 fortable; he who is well.
 कुशलस्य ii. 13; iv. 25, 33 Of the
 righteous and virtuous, the
 thoughtful, wise, foresighted
 person (who is careful to pull
 out and cast away the 'weeds'
 from his own nature and
 character).
 कुशलाकुशलयोः ii. 9 Of the skilled
 and the unskilled.
 कुशलाकुशलानि i. 24 Good and
 evil.
 कुशलाकुशलाः iv. 30.
 —कुशलान् ii. 22.
 कुशलानुष्टानम् iv. 12 The perform-
 ance of, the engagement in,
 good and wise work.
 —कुसीदस्य iv. 29 (सीदता दीयते,
 सीदतः आदीयते, तस्मात् कुत्सितः;
 'interest' paid by one in
 misfortune, on loan taken by
 him because of his needs;
 blameworthy, because the
 interest is taken by a well-to-
 do person from an unfortunate
 one).
 —कूट—ii. 27, iii. 26 (Some edi-
 tions read—तट—in ii, 27).
 कूटस्थनित्यता iv. 33 (कूट, mount-
 ain-peak, स्था, to stand, नित्य,
 permanent, eternal). Rock-
 seated rock-like permanance;

changeless eternity; immutability.

कृतस्थनित्येषु iv. 33 In the changelessly eternal, (i. e., purushas, jīvas, souls).

कृपः iii. 30 Well; hole; hollow.
कृपात् iii. 31.

—**कृपे** iii. 30.

कूर्मनाड्याम् iii. 31 On or in the nerve named kūrma.

कूर्माकारा iii. 31 Of the shape of a turtle.

—**कूर्माण्ड**—iii. 26.

कृच्छ्राचान्द्रायण—ii. 32 (A special, difficult, कृच्छ्र, painful, kind of 'penance' or austerity', involving certain vows, fasts, and vigils, and extending over two चन्द्र, 'lunar', fortnights; a 'fastcure' and 'nature-cure').

—**कृत**—i. 51.

—**कृतम्** i. 27; ii. 27, 55; iii. 20; iv. 21;

—**कृतः** i. 50 ii. 15, 17.

कृतः ii. 12, 13 Done.

कृतकारितानुमोदिताः ii. 34 Done, caused to be done, and consented to, approved, acquiesced in.

कृतपरिचाराः iii. 26 Done service to; attended; served. (Some editions read कृतपरिवाराः Having retinue made up of; surrounded).

कृतभोगापवर्गाणाम् iv. 34 Of those

who have done, experienced, achieved, both pursuit and renunciation; (भुज्, to eat; अप + वृज्, to cut away); those souls which have tasted the world and put it away; have known both bondage and salvation. (See भोग and अपवर्ग);

कृतमोगापवर्गाः iv. 32 Those (souls) which have achieved, experienced, the world-process as well as retirement therefrom.

कृतरक्षाबन्धः iii. 51 Having (or he who has) made protective 'bounds', 'boundaries', all round himself.

कृतसंकेतः i. 49 One who has made a sign, an agreement, a contract; (a word) connected by convention or usage (with a particular meaning)

कृतसंयमः iii. 31, 42 One who has made the threefold meditation.

कृतसंयमस्य iii. 41.

कृतस्य ii. 13; iii. 14.

—**कृता** ii. 19.

कृता ii. 34 Done.

—**कृतान्** ii. 2.

—**कृतानाम्** i. 51.

कृतायाम् ii. 21.

कृतार्थम् ii. 22 To him who has done his work, whose work is done, whose business is finished, office ended, interest

achieved, aim, object, or end
secured, purpose fulfilled

कृतार्थनाम् iv. 32 Of those
(guṇas) which have finished
their work, served their pur-
pose.

—**कृताः** i. 50, ii. 11.

—**कृतेभ्यः** ii. 30.

कृतोपक्षयम् i. 25 Come to a close;
finished; completed.

—**कृत्य** iv. 33.

कृत्वा iii. 13, 14, 26, 27, 29, 40,
47 Having done.

कृत्स्नः iii. 52 All; the whole.

कृष्णजनप्रार्थनीयेभ्यः iii. 51. To or
for (things) desired by pitiable
(pitiful, miser-able, miser-ly)
people.

—**कृष्णेषु** ii. 12.

कृमेः ii. 9 Of the worm; (Skt.
vamī, the white ant)

—**कृष्**—iii. 38 (To pull, drag,
take out.)

—**कृष्म्** iv. 10.

—**कृष्णम्** iv. 7.

कृष्णस्य ii. 13 Of the dark or
black.

कृष्णा iv. 7 (The kind or class of
actions which is) dark; black;
evil. (कृष् to draw, to attract;
कर्षति 'that which attracts',
drags down the soul into ever
grosser 'matter', promotes
passions, passionate attach-
ments, whence 'blindness',
darkness).

के i. 30; 39; ii. 3; iii. 74 Who;
what; which. (Plural of कः)

केचित् ii. 23; iv. 21 etc. Some.

केतुमालाः iii. 26 Name of a land
of 'flag-rows', 'comet-rows'.
(Some editions read केतुमाल—).

केदारात् iv. 3 From a bed, plot,
sunk and ridged-in piece of
land.

केदारान्तरम् iv. 3 Another field or
plot.

केदारे iv. 3.

केन i. 9; ii. 5; iii. 14; iv. 10 By
whom, by what.

केनचित् iv. 16 By some one.

केवलम् i. 51; iii. 13 Only.

केवलः i. 29; 51 One; alone; sole;
on (e) ly.

केवला iv. 34 (Fem:).

केवलिनः i. 24 (Plural of केवली)

Possessors of Oneness; the
Lonely Ones; Soli-taries; Those
who have achieved Unity,
(who see only the One Supreme
Self al-one, everywhere, every-
when, everyway, in all, and
also above, beyond, including,
all).

केवली ii. 27; iii. 55.

केवले iv. 7.

केशेषु iii. 51 In the hairs; by the
hairs.

कैवल्यम् i. 16; 24; ii. 6.

कैवल्यम् ii. 25; iii. 50; 55; iv. 34
('Leave me alone'—the harras-
sed person's cry !). Soleness,

Solitude, Oneness, Aloneness, Loneliness, Onlyness, Solitariness, Uniqueness, All-One-ness.	ment', supervention, of rock-seatedness or un-changeability.
कैवल्यकारणम् ii. 23 The cause of, or caused by, kaivalya.	कौटस्थयेन iii. 13.
कैवल्यपदम् i. 19 The 'foot-rest', 'standing-place', seat, conditions, state, status, of kaivalya.	कौशलानि ii. 15 Skilfulness; skills; powers; capacities; abilities.
कैवल्यप्राप्तभारम् iv. 26.	—क्रम iii. 52; iv. 22; 32.
कैवल्यप्राप्तभारा i. 12 (Ending in) the mountain face of, heading towards, 'bulking forwards' to, kaivalya.	—क्रम—i. 51; ii. 13, 19, 28; iii. 49; iv. 33, 34.
कैवल्यभागीयैः i. 51 By those (who or which are) partaking of the nature of Oneness.	—क्रमप् iii. 54.
कैवल्यापेक्षया iii. 18 By comparison with kaivalya; looking at kaivalya. (Some editions read कैवल्यसुखापेक्षया).	—क्रमप् ii. 29; iii. 17, 18.
कैवल्ये i. 3.	—क्रमः iii. 15.
कैश्चित् iii. 13 By some (plural).	क्रमः iv. 33 Succession; 'step', 'step after step'.
—कोटि i. 30; iii. 26 (Point; tip; side; also crore or ten millions).	क्रमः iii. 15.
कोटिम् i. 40 To the tip, side, part, edge, end, aspect.	क्रमशः iii. 22 Successively; one after another; gradually.
—कोटिः i. 24.	क्रमसमाप्तिः iv. 33 Cessation of succession.
कोष्ठ्यम् (or कौष्ठ्यम्) i. 31 Thoracic; pertaining to the 'hollow', the 'box'.	—क्रमसमाप्तौ iv. 34.
कोष्ठ्यस्य i. 34; ii. 49.	—क्रमाणाम् iii. 17.
कौटस्थयम् iii. 13 The state of कूटस्थ (see कूटस्थनित्यता).	क्रमानतिवृत्तेः ii. 19 Because of not overpassing, not disregarding, ignoring, neglecting, transcending, violating, the order of succession.
कौटस्थयप्रसङ्गदोषः iii. 13 The fault of the 'association', 'attach-	क्रमाननुरोधी i. 47 Not following, not restricted by, succession or order; characterised by simultaneousness.
	क्रमाननुरोधिनः iii. 17 Observing, following, restricted by, confined to, an order or succession; appearing in succession or time-sequence.
	क्रमान्यत्वम् iii. 15 Otherness of

order; difference, variation, of order or succession.	—क्रियाम् iv. 33.
क्रमावलम्बी iii. 52 Pending, depending on, lengthening out on, supported by, hanging on, order or succession.	—क्रियाम् iii. 45.
—क्रमाः iii. 32.	क्रियायाम् iii. 17.
क्रमाः iii. 15.	—क्रियायाः ii. 17.
क्रमेण ii. 13, 15, 51; iii. 13, 15 iv. 33.	क्रियायोगः ii. 1 Actional, practical, active <i>yoga</i> ; <i>yoga</i> of the nature of special practices or exercises; <i>yoga-practices</i> ; <i>yoga-exercises</i> .
—क्रान्त—i. 26.	क्रियायोगः ii. 2.
—क्रान्तम् iii. 55.	क्रियायोगेन ii. 11.
—क्रान्तिः iii. 39.	क्रियार्थः iii. 17 Signifying action; verb; having action for object; for the sake of action.
—क्रियते i. 18.	क्रियावाचकम् iii. 17 Denoting, expressive of, naming, speaking of, action.
क्रियते i. 27 Is done.	क्रियाशीलम् ii. 18 Of the nature of, having the characteristic of, tending to, activity.
क्रियन्ते i. 5, 43 Are made, done, created.	क्रुद्धः iv. 19 (क्रुद्, to be angry), Angered; angry.
क्रियमाणस्य iii. 13 Of the (thing) being made.	—क्रोध—ii. 34.
—क्रिया—ii. 18.	—क्रोध—ii. 12.
—क्रिया—ii. 18; iii. 44, 47; iv. 14.	क्रोधः ii. 4, 8; iv. 19 Anger.
—क्रिया ii. 17; iii. 13.	क्रोधकाले iii. 13 In, during, at the time of, anger.
क्रिया iii. 17, 39; iv. 20 Act; action; doing; deed. .	क्रोधस्य ii. 4.
क्रियाकारकात्मा iii. 17 Of the nature of action and actor or mover.	क्रोधेन ii. 34
—क्रियाणाम् ii. 1.	—क्रौञ्च—iii. 26.
क्रियाधर्मकः i. 43 Having the property of activity.	क्रौञ्चनिष्पदनम् ii. 46 The posture, 'seat', manner of standing or sitting, of the krauncha-bird, the flaming.
क्रियाफलाश्रयत्वम् ii. 36 The state of being the receptacle of action (viz. dharma and adharma) and its fruit (viz. happiness and misery, or heaven and hell).	क्रान्तम् i. 10 (क्रम, to become

tired; cf. 'clammy' with perspiration born of fatigue).

Tired, fatigued.

क्लिश्वाति ii. 15 Torments; distresses; causes pain.

क्लिष्टच्छिद्रेषु i. 5 In the 'holes', interstices, intervals, between the painful (moods or functionings of the mind).

क्लिष्टप्रवाहपतिताः i. 5 'Fallen into', intermixed with, the stream or flow of the painful (moods of mind).

क्लिष्टः i. 5 Painful; miserable (moods, functionings).

क्लिष्टक्लिष्टः i. 5 Painful and non-painful; miserable and non-miserable.

क्लेदयन्ति iii. 45 Moisten; wet.

—**क्लेश**—i. 1; ii. 1, 4, 13, 26; iii. 18, 49, 55; iv. 6.

—**क्लेशः** ii. 4, 13.

क्लेशः ii. 4, 6, 9 (क्लिश्, to torment). Pain; affliction; misery; cause of pain and misery. (Cf. 'original sin' of Christian theology with अविद्या, Avidyā, the first seed or root क्लेश, the Great Error, the Great Primal Original Sin, the cause of the 'fall' of Spirit into Matter.

The mis-take, of taking the part for the whole, the perish-ing and impure body for the Eternal and Pure Self, is the prime cause, the root, the seed,

of all the miseries, kleshas, of the world; therefore, it is, by a figure of speech, as it were, itself called the first and greatest 'misery', 'affliction', klesha. The uses of the English word 'miserable', —Latin, miserari, to have mercy, to pity,—which means "exceedingly unhappy, also worthless, despicable, wretched", and of the word 'wretched', —"Anglo-Saxon wrecca, an outcast, one driven away"—cf. Skt. vrātya—which also means "a most miserable person, one sunk in vice, distressingly bad, despicable";—these uses are similar to those of klesha. In Samskr̥t, kṛpā means pity, kṛpāṇa is pitiable, 'pitiful', compassionate, feeling pity, also exciting pity, also despicable, miser-ly, avaricious).

क्लेशकर्मशये iii 50 On the wearing away, the destruction, of affliction and action.

क्लेशकर्मनिवृत्तिः iv. 30 'Retirement', 'turning back or away', cessation, of affliction and action.

क्लेशकर्मविपाकत्रयम् iii. 43 The triplet of affliction, action, and fruit.

क्लेशकर्मविपाकानुभवनिमित्ताभिः ii. 13 By (the instincts which are)

the causes of (and are, again, in turn, caused by) the experience of 'sin', 'action', and 'fruition'. (Some editions read निर्वर्त्तिताभिः for नमित्ताभिः, which would mean 'caused by').

क्लेशकर्मविपाकाशयैः: i. 24 By the afflictions, (moral worth, e.g. Dharma and Adharma based on) activities, (virtuous and sinful deeds), their maturation or fruition (e.g. jāti, āyuh, and bhoga), and the corresponding seed-germs.

क्लेशकर्मवरणैः: iv, 31 By the veils, envelopes, wrappings, screens, (made up of, consisting of, of the nature of) afflictions and actions.

क्लेशक्षयहेतुत्वात्: i. 50 Because of being the cause of the decline, shrinkage, crumbling away, decay, destruction, consumption (i. e. becoming consumed), of the afflictions.

क्लेशतन्त्रकरणार्थः: ii. 2 Having for its object the attenuation of the afflictions.

क्लेशतिमिरविनाशी: iii. 51 Destroyer of the darkness of the miseries or afflictions.

—**क्लेशबीजस्य** iii. 55.

क्लेशबीजानि iii. 50 The seeds of misery or affliction.

क्लेशमूलः ii. 12 Rooted in misery; or the root of misery.

क्लेशवत् iv. 28 Like the miseries, the calamities, the afflictions.

क्लेशविषयत्वम् ii. 4 The 'objectness' of, the state of being within the reach, ramification, domination, purview, province, range, domain, comprehension, application, of, (the word) 'misery', affliction.

क्लेशसन्तानस्य ii. 5 Of the continuity, continuous stream, progeny, of afflictions; (see **क्लेशः**).

क्लेशदेतुकाः: i. 5 Caused by the afflictions; (or causing and giving rise to the afflictions; or both).

क्लेशाः: ii. 3 'Miseries'; afflictions; 'original sins'; sorrows; wretchednesses.

क्लेशाः: i. 8, 16, 24; ii. 3, 4, 10; iv. 28.

क्लेशान् i. 1; ii. 2; iii. 51.

—**क्लेशानाम्** ii. 12; iv. 7, 11.

क्लेशानाम् ii. 4, 11.

क्लेशाभावात् iii. 55 By or because of absence of afflictions.

क्लेशवनद्धः: ii. 13 Enwrapped in afflictions, bound with afflictions.

क्लेशावस्था ii. 4 The condition, state, or kind, of affliction.

—**क्लेशेन** ii. 12.

क्लेशेषु i. 11; ii. 13.

क्लेशैः ii. 2.

कचन iv. 21 Somewhere.

कवित् ii. 4; iii. 13; iv. 30 Somewhere; here and there; in a few places.

—क्षण— iii. 9.

—क्षण—iii. 54.

—क्षणम् ii. 34; iii. 9; iv. 11.

क्षणम् iii. 13; iv. 32 Moment.

—क्षणः iii. 53.

क्षणतत्क्रमयोः iii. 52 Of the moment and its order (in the succession or flow of moments); of the moment and the succession.

क्षणपरम्परानुपातिना iii. 15 By the (succession, the process,) following the 'one after anotherness' of moments.

क्षणप्रतियोगी iv. 33 Having 'moment' for its 'counterpart'.

क्षणानन्तर्यात्मा iii. 52; iv. 33 Of the nature of uninterrupted flow of moments; of the nature of an unbroken series of them; of the nature of immediacy of moment.

क्षणानाम् ii. 50. "

क्षणान्तरे ii. 16 In another moment.

क्षणिकत्वात् i. 32 Because of momentariness.

क्षणिकम् i. 32 Momentary; lasting for only one moment.

क्षणिकवादिनः iv. 20 Of the theorist who says (or of him whose doctrine is) that exists

tence is momentary, from moment to moment.

—क्षणे ii. 16.

—क्षणे iv. 20.

—क्षणेषु iii. 9, 13.

क्षणेषु iv. 15.

क्षत्रियाणाम् ii. 31 Of kshattriyas (men of the soldier-class, 'men of action'; क्षत्रात् त्रायते, he who protects the weak from hurt and harm).

—क्षय—i. 50; ii. 15, 30, 42.

—क्षयम् ii. 32.

—क्षयः iii. 43.

क्षयः ii. 28; iii. 11 (क्षि, to waste away, to decay; to kill). Becoming consumed; consumption; (the disease of phthisis, as well as any decay); wasting away.

क्षयक्रमानुरोधिनी ii. 28 Depending on, following, the succession, the successive or gradual progress, process, advance, of decay.

—क्षयात् ii. 43.

—क्षयात् iii. 38; iv. 29.

—क्षये ii. 28; iii. 50,

—क्षये ii. 23, 28.

क्षयोदयौ iii. 11 Decay and rise.

क्षिणोति i. 1 Attenuates; consumes; wears down; kills; destroys.

—क्षिपति iii. 38.

—क्षितम् iii. 17, 38,

क्षिप्तम् i. 1 (क्षिप्, to throw, to fling). Flung about; fickle; "explosive", (as used by W. James, to describe the stage or state in which the mind jumps, is flung about, from one object to another).

—क्षिप्त्य iv. 21.

—क्षिप्त्यते iii. 16.

क्षिप्रपरिणामिः ii. 15 Quick-changing.

—क्षीण—ii. 32.

—क्षीणकूर्षः ii. 4 He whose afflictions have decayed, been whittled away.

क्षीणकूर्षेशत्वात् iv. 6 Because of the decay of the afflictions.

क्षीणकूर्षेशानाम् ii. 12; iv. 7 Of those whose afflictions have thinned, have been consumed.

क्षीणकूर्षेशवन्धनः iii. 49 With bonds of affliction loosened, worn out; he whose bonds, of the nature of the afflictions, have become feeble.

क्षीणतृष्णः iv. 33 He whose desire has decayed.

क्षीणविपर्ययः iv. 30 He whose error has decayed.

क्षीणवीर्यम् ii. 34 Vigorless; depleted, devoid, of vital energy.

क्षीणवृत्तेः i, 41 Of him whose mental activities, psychic functionings, have thinned, weakened.

क्षीणाः i. 16; ii. 27 Decayed; attenuated; consumed.

क्षीयते ii. 52 Decays; perishes; dissolves; disappears; becomes absorbed. (see क्षयः).

क्षीयते ii. 28.

क्षीयन्ते ii. 4.

क्षीयमाणवीजेभ्यः iv. 27 From (purva-samskaras, old 'impressions', impressed habits) whose germs are decaying.

क्षीयमाणाम् ii. 4 Wearing away; being eroded.

—क्षीर—iii. 26.

क्षुत्पिपासानिवृत्तिः iii. 30 'Turning away', suspension, cessation, of hunger and thirst.

क्षुत्पिपासे iii. 20 Hunger and thirst.

क्षेतव्यम् ii. 27 The to-be-consumed; the consumable.

क्षेतव्याः i. 16.

क्षेत्रम् ii. 4 Field (which 'preserves the seed from decay'; क्षयात् त्रायते वीजं); the mind-body.

क्षेत्रज्ञम् iii. 49 To the knower of the field (of consciousness).

क्षेत्रज्ञः ii. 17 In the apperceptive Jiva, the knower of the field.

क्षेत्रिकः iv. 3 The field-owner; tiller; cultivator.

क्षेत्रिकवत् iv. 3 Like the 'field-man', the cultivator.

—क्षेत्री—i. 5.

—क्षेपः iii. 17.

क्षेपीयसा iii. 22 By very quick.

क्षोभः i. 31 Excitement; agitation.

ख

ख्योतः iii. 26; iv. 31 'Sky-illuminator'; fire-fly; star.

ख्लु i. 10; ii. 15; iii. 12; iv. 15 etc. Verily; indeed.

ख्लीक्यते i. 12 Is attenuated, thinned, scattered, dispersed, weakened.

—ख्या— i. 2.

—ख्यातम् ii. 20; iii. 41.

—ख्याताः iii. 26.

—ख्याति— iii. 49.

—ख्याति—i. 2; ii. 27; iv. 27.

—ख्यातिः ii. 5, 26.

—ख्यातिः i. 16; ii. 2, 5, 28; iv. 33.

ख्यातिः i. 4 (ख्या, to tell, to make known). Knowledge, cognition, consciousness; general or public or common knowledge; proclamation; fame; (mental); 'clearing up'; declaration; publication.

ख्यातिक्यास्थितिशीलाः iii. 44

Having the nature or characteristics, characters, properties, of knowability (self-declaration, publication), of mobility, motility, or activity, and of tenacity (steadiness, stability, clinging, persistence, 'sitting down', perseverance, holding on, inertia); having the properties of cognition, action, and ('steady') desire.

(See i. 2; ii. 15, 18, 52; iii. 43, 47; iv. 14; etc. and गुणाः).

ख्यातिपर्यवसानम् i. 50 Ending with discriminative knowledge.

—ख्यातिम् ii. 5, 24.

ख्यातिम् i. 2.

ख्यातिविषयाः i. 5 Moods of consciousness of the nature of (सत्त्वपुरुषविवेकः; सत्त्वपुरुषपात्यताख्यातिः) discrimination (between the Puruṣha, the Spirit, the Self, and Saṭṭva (here used in the way of a part for the whole, i. e., standing for the whole of Prakṛti with all its three properties, Saṭṭva being the finest).

—ख्यातेः i. 16; ii. 28; iv. 29.

—ख्यातेः ii. 27.

—ख्यापन—ii. 23.

—ख्यायते i. 2; ii. 19, 20, 27; iv. 22.

—ख्यायिष्यन्ते ii. 19.

ग

गकारौकारविसर्जनीयाः iii. 17 (The constituent sounds) ga, au, and aspirate.

गच्छति i. 5 Goes. (गम्, to go)

गच्छन्ति ii. 10, 27, 44; iii. 50 Go (plural).

—गच्छन्ते iv. 21.

गच्छेत् ii. 13 May go.

—गत—iv. 31.

—गतम् iv. 12.

—गतः i. 49; iii. 13, 14; iv. 23.

गतः ii. 13 Gone.

—गताः ii. 23; iv. 13.

—गति— iii. 28.

—गतिः ii. 13; iii. 39, 42, 44.

गतिः i. 49; ii. 13 'Going'; movement; way; path; mode of development; fate; ultimate destiny; finale; end.

गतिनिवृत्तौ i. 9 In or on the cessation of 'going', 'movement', 'procession'.

गतिमत् i. 7 Possessed of motion.

गतिलाभः iii. 48 Gain or attainment of motion.

गतिविच्छेदः ii. 49 Cessation or break of movement.

गतिसंस्काराभिव्यक्तिः ii. 23 Manifestation, development, of the tendency, faculty, habit, to 'move', 'go', 'operate', 'function'.

—गतौ iv. 12.

गत्यभावः ii. 50, 51 Absence of movement.

—गत्या i. 26.

गत्या ii. 23; iv. 33 By 'going'.

—गन्ध—i. 35; ii. 19; iii. 36 Smell; scent; fragrance.

—गन्धः i. 48; iv. 15.

गन्धतन्मात्रम् i. 45; ii. 19 The 'root-matter', or 'primal-matter' of smell; smell-in-itself; the 'that-alone' of smell; the sensation of smell alone, pure,

mere, simple; smell-continuum; (गन्धसामान्यं, गन्धमात्रं).

गन्धमादनसीमानः iii. 26 Bounded by the Gandha-mādāna mountain, 'the mountain of the maddening or intoxicating fragrances'. (मद्, to madden).

—गन्धर्व—iii. 26 A class of nature-spirits specially devoted to the aesthetic arts.

—गमः iv. 20.

—गमन—iv. 1.

—गमनम् iii. 42.

—गमनम् ii. 13.

—गम्यते iv. 23.

गम्यते i. 9; iii. 17 (गम्, गच्छ्, to go). Is approached; is gone to; is understood.

—गम्यन्ते iii. 48.

—गर्द्धः i. 30; ii. 7; 'Greed'. (गृध्, to covet, to be greedy of or for).

—गर्भ—iii. 18. (Womb. गृभ्, to grip, to hold).

—गर्भाभ्याम् ii. 5.

गवादिः i. 43; ii. 20; iv. 23 Cow etc.

गवाद्यर्थः i. 42 The signification, sense, meaning, connotation or denotation, (of the word) cow; the thing or object 'cow'.

गवाम् ii. 19 Of cows.

—गवेषुक—iv. 3 A kind of grass,

गाढम् i. 10 Deeply; densely; soundly; intensely; profoundly.

गात्राणि i. 10 Limbs.

गात्रावयवेषु ii. 15 In or on the

other parts of the body or the limbs.

गावः ii. 9; iii. 44 Cows.

गिरिशिखरकूटन्युताः ii. 27 Slipped from the pinnacle of a mountain-peak. (Some editions read तट, surface, for कूट).

गिरीणाम् iv. 22 Of mountains.

—गुण—ii. 18.

—गुणम् i. 2; ii. 15.

—गुणः iii. 18.

—गुणत्वात् ii. 20.

गुणत्वे ii. 18 In the state of being (inherently, indefeasibly, constituent) guṇas, 'strands', properties, attributes (of Pradhāna or Prakṛti).

गुणधर्मेषु iii. 33 Amongst the properties, functions, of the guṇas, (the three main attributes of Prakṛti).

गुणपर्वाणि ii. 19 The 'joints', stages, of development of the guṇas.

गुणपुरुषस्वरूपविज्ञानात् ii. 28 (Till the rise of) discriminative knowledge of the respective natures, the 'own-forms', of the guṇas and the Spirit.

गुणप्रधानभावकृतः ii. 15, (Their distinguishability is) made (possible) by their (different) states or conditions, (now) as (subdominant or ordinary) guṇas and (then) as predomi-

nant, (one over the other two).

गुणवियोगः iii. 50 Separation from guṇas.

गुणवृत्तम् ii. 15; iii. 9; iv. 15 The 'ways of existence', doings, of the guṇas; their character, conduct, doing, being, circling, turning, rotating.

गुणवृत्तिविरोधात् ii. 15 Owing to the mutual contradictions, conflicts, (inherent) in the (various) aspects, forms, functioning, of the guṇas.

गुणवैतरण्यम् i. 16 Absence of desire for the guṇas.

गुणसम्बन्धातीतः ii. 27 Transcending the bond, relation, connection of or with attributes.

गुणसंयोगे ii. 23 In the conjunction of or with the guṇas.

गुणस्वाभाव्यम् iii. 13 'Guṇa-natureness'; the totality of the nature of the guṇas; or that which is born of that nature.

—गुणा ii. 20.

—गुणाः ii. 15.

गुणाः ii. 15, 18, 19, 27; iii. 44, 47, 49, 55; iv. 14 Attributes; primal attributes; qualities; properties; 'strands'. (गुण्, to multiply; गुणः, a string, cord, rope, twisted of 'multiple' threads, strands. This is one of the most important

words in the whole of Samskr̥t Philosophy. The three gunas, primal attributes, strands, of which Prakṛti, Nature, the Nature of the Supreme Principle of Consciousness, Purusha or Paramātmā or Brahma (n), is made up, viz., Satṭva, Rajas, Tamas, simply pervade the whole of Samskr̥t thought and literature. A correct understanding of their significance is indispensable to see clearly what otherwise remains obscure and confused. A long Note at the end of ch. xi of Bhagavan Das' *The Science of Peace*, endeavours to ascertain that significance precisely, by comparing scores of passages, from different works, in which the three words occur. The conclusion arrived at is, briefly, that the three correspond to or signify, respectively, the principles of cognition (knowledge, en-'light'-enment), action (volition), and desire ('blindly' clinging tenacity), the three all-comprehensive functions of mind-body or life. The usual rendering, by the words luminosity, activity or passion, darkness or inertia, is unsatisfactory and catches only partial aspects.

गुणातीतत्वात् ii. 27 Because of transcendence of the gunas; because of 'having gone beyond' the gunas. (अति + इ, to go).

गुणात्मानः iv. 13 Of the nature of gunas.

गुणाधिकारकमसमाप्तौ iv. 34 On the conclusion of the succession or process of the functionings of the gunas.

गुणाधिकारम् ii. 3 The functioning of the gunas; their 'office', 'right and authority,' momentum, term of being in force or in action, period of dynamicity.

गुणाधिकारविरोधिन्यः i. 5 Opposed or hostile to, or counteractive of, the functioning of the gunas.

गुणान् ii. 38.

—गुणानाम् iv. 8.

गुणानाम् iv. 32, 34 Of the primal attributes.

गुणानाम् ii. 19, 20, 23; iii. 13, 50; iv. 13, 14, 33.

गुणान्वयिनीभिः ii. 19 By the (manifestations) following or accompanying the gunas.

गुणिनित्यत्वे iii. 13 In the state of the permanence of the substratum of the gunas; that, to which the gunas belong, being Eternal.

गुणेभ्यः i. 16.

गुणेषु ii. 18; iii. 44; iv. 33.

—गुणैः iii. 51.

गुणैः ii. 25.

गुणेन्द्रियस्य ii. 30 Of the private organ; also, of him, or by him, all whose organs are well-controlled and guarded from straying.

गुरवः i. 26.

गुरुः i. 26 Teacher, master; 'weighty'; 'one of weight'; important.

गुरुत्वात् i. 30 Because of heaviness, dullness, denseness.

गुरुणि i. 10 (Plural). Heavy; weighty.

गुरोः iv. 21.

—गुरौ ii. 1, 32.

गुहा iv. 22 Cave.

गृहवत् iv. 24 Like a house.

—गृहीत—iv. 16.

गृहीतम् iii. 51 Held, caught; apprehended.

—गृहीतत्वात् iv. 11.

—गृह्णाति iv. 11.

गृह्णाति iii. 41, 54 (गृह्, to 'grip', 'grab', catch, take). Seizes, grasps; apprehends.

गृह्णते iv. 21, 33 Is apprehended.

गृह्णेत् iv. 16, 21 Would be apprehended.

गोधा iii. 31 Lizard.

गोमयपायसीयम् i. 32 The 'logic' which argues that milk and cowdung are the same, because both come from the cow.

—गोष्ठदम् ii. 5.

गोष्ठदमात्रम् ii. 5 Only a 'hoof-print'; a trifle; (of the size of) merely a 'cow-hoof'; (a small puddle or obstacle which can be easily stepped over).

गोष्ठदाभावः ii. 5 Absence of a 'hoof-print'.

गौः i. 9, 42; iii. 17, 53; iv. 14 (That which 'goes'. Hence, a sun-beam; the earth; a star; an arrow; the voice; cattle; etc.) Cow. (गम्, to go).

ग्रन्थिभिः ii. 13 With or by knots.

—ग्रह—i. 35, 36; iii. 17; iv. 10, 22.

—ग्रहण— i. 41.

—ग्रहण—i. 11; iii. 41; iv. 15, 23.

—ग्रहणम् i. 25; iv. 12 (another reading is—ग्रहम्, in iv. 12).

ग्रहणम् i. 42, 49 (ग्रह्, to 'grab'). Taking, grasping, seizing; apprehending; thinking; sensation; the fact or meaning sensed or apprehended.

ग्रहणधारणोहापोहतस्त्रक्षानाभिनिवेशाः ii. 18 Apprehension or cognition, retention (in memory), acceptance by inference, rejection by refutation, exact knowledge, and insistent conviction.

ग्रहणसमर्थम् iv. 31 Able or competent to apprehend.

ग्रहणस्वरूपास्मितान्वयाथवत्त्वसंयमात् iii. 47 By concentration on the (successive five stages, viz.,)

apprehension, the 'own-form', here the) sensing organ, egoism, (the 'through-running') attributes, and subservience to the purposes, the interests, the aims (of the self, the jīva, the individualised spirit or soul or ego).

ग्रहणाकारपूर्वा i. 11 That wherein the form of apprehension is first, foremost, predominant.

ग्रहणात्मकम् i. 43 Of the nature of apprehension or comprehension.

ग्रहणात्मकानाम् iv. 14 Of (the guṇas of) the nature of apprehension or apprehenders.

ग्रहणालम्बनोपरक्तम् i. 41 'Tinged by the supporting apprehension'; having reference to, coloured by, an awareness of the fact of apprehension.

ग्रहणेषु i. 41 Amongst the apprehenders, 'receivers', sense-organs.

ग्रहनक्षत्रतारकाः iii. 26 Comets (?), planets, (or constellations), stars; or planets, asterisms, and stars.

—ग्रहीता ii. 20.

ग्रहीता ii. 20 Apprehendor; cogniser; subject.

ग्रहीतृग्रहणग्राहात्मक्षरूपचित्तभेदात् iv. 23 Because of the difference of the forms, (the various moods, activities, functionings, of the mind (tinged by, or when it

assumes, or is) in the forms of apprehendor, apprehension, and apprehended.

ग्रहीतृग्रहणग्राह्येषु i. 41 Amongst the apprehendor, the apprehension, and the apprehended; in the subject, (the) relation (between the two), and the object.

ग्रहीतृपुरुषालम्बनोपरक्तम् i. 41 Tinged by (awareness of) the apprehending subject as 'support'.

—ग्रामम् ii. 15.

ग्रावणः ii. 27 Stones; boulders.

—ग्राह्य— iii. 21.

—ग्राहा— iv. 23.

—ग्राहम् iv. 19.

—ग्राह्यः iv. 33.

ग्राह्यः iii. 47 Object of apprehension; apprehensible.

ग्राहग्रहणभेदभिन्नयोः iv. 15 Of the (two) distinguished by the distinction between the 'apprehensible' and the 'apprehension' (or the means, the organ, of apprehension).

ग्राहग्रहणोभयाकारनिर्भासः i. 11 Showing forth the form of both the object of apprehension and of the act of apprehension. (Like the English word 'sensation', the word ग्रहण covers the object which is sensed, the act or fact and also the organ of sensing, and the

subjective feeling. That this is so, is due to the inseparability of all the three or four, though their natures are distinguishable.)

ग्राह्यग्रहणोभयातिमकाम् i. 11 Of the nature of both apprehended and apprehendor.

ग्राह्यशक्तिस्तम्भे iii. 21 On suspension of 'the power of the apprehensible', i. e., the capacity of apprehensibility.

ग्राह्यसमापन्नम् i. 41 'Arrived at', 'gone to' (the state of), become, accomplished into, identified with, the object, the apprehensible.

ग्राह्यस्वरूपाकारेण i. 41 In or by the form which is the form of the apprehensible object.

ग्राह्यस्वरूपापन्ना i. 43 Attained to the form of the apprehensible.

ग्राह्यस्वरूपोपरक्ता i. 43 Tinged, affected, by the form of the apprehensible.

ग्राहा iii. 21 Apprehensible. (Fem.)

ग्राह्याकारपूर्वा i. 11 'Preceded by', 'giving first place to', having for predominant factor, the form of the object apprehended.

ग्राह्यात्मकानाम् iv. 14 Of the (guṇas when) of the nature of, or when taking the form of, apprehensibles.

ग्राहालम्बनोपरक्तम् i. 41 Tinged,

affected, by (awareness of) the apprehensible on which it depends, as (on a) support.

—ग्राह्येषु i. 41.

ग्राह्योपरक्तः i. 11 Coloured, tinged, affected, shaped, by the object to be grasped, apprehended.

—ग्रीवः iv 31.

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घटः iii. 13, 15 Jar; pot.

घटप्रासादप्रदीपकल्पम् iv. 10 Like the lamp (now placed) inside a pot and (again) in a palace.

घटमृत् iii. 15 Pot-earth; the earth composing a pot.

घटस्य iii. 15.

घटाकारः iii. 13 Pot-shaped; of the form of a jar.

घटादिः i 43; ii. 20, iv. 23 Jar etc; pot etc.

घनसलिलानलानिलाकाशतमःप्रतिष्ठाः iii. 26 Established in or on, or supporting, or connected and corresponding with, or composed of, ghana, the dense, gross, compact, (*solid*), i. e. earth; salila, (*liquid*), water; anala, (*fluid*), fire; anila, (*gaseous*), air; ākāsha, (*etheric*) radial substance (?); and ṭamas, 'darkness', (*black space*).

—घाटयति ii. 24 ('Opens out'; expresses; makes plain; illus-

trates; (causative of घट्, to happen).
—घातम् iv. 30.
—घातः iii. 45 (From हन् to strike, to slay.)
—घातः ii. 50.
घातात्—iv. 33
घोरम् ii. 15 Active; dire; turbulent; furious; intense; raging.
घोरेषु ii. 33; iii. 51.
घोषम् iii. 22 Sound.
—ग्राण—ii. 19 (Nose; also smell. From ग्रा to smell).

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च i. 29, 44, 45; ii. 2, 15, 41, 53; iii. 20, 22, 38, 39, 42, 45, 48, 49, 54; iv. 10, 11, 15, 16, 20, 21 And; also.
च i. 1; ii. 1; iii. 36; iv. 2, etc.
—चक्रम् i. 5; iv. 11 Wheel; disc; 'cycle'; 'circle'; (these last two words seem to be etymologically the same as the Skt. chakra, Gr. kuklos).
—चक्रे iii. 29.
—चक्रे iii. 1, 29.
—चक्षते iii. 52.
—चक्षुः—ii. 19.
चक्षुः—iii. 21.
चक्षुःप्रकाशासम्प्योगे iii. 21 On non-meeting of eye and light; on non-contact (of an object) with the light of or from the eye, the visual or optic light.

—चक्षुषी iii. 51.
चतसः i. 17, 46 Four (fem.):.
—चतुः— ii. 19.
चतुर्थम् iii. 44, 47. Fourth (neu.):.
चतुर्थः ii. 51 Fourth (masc.):.
चतुर्थः i. 17; iii. 26, 51.
चतुर्थे ii. 18.
चतुर्दश्याम् ii. 31 On the fourteenth (day of the moon).
चतुर्धा i. 46 In four ways; quadruple; four-fold.
चतुर्विधः ii. 26 Of four kinds; four-fold.
चतुर्विधकलिपतानाम् ii. 4 Formed, fashioned, imagined, made up, classified, sub-divided, in four ways; grouped in four groups; occurring in four forms.
चतुर्वृहम् ii. 15, 16 Four-organised; organised with four component parts or organs.
चतुष्प्रशुभुगतः i. 17 Accompanied by the quartette.
चतुष्प्रयी ii. 27 Quartette.
चतुष्पदा ii. 5 four-footed; four-fold.
चतुष्पात् iv. 7 Four-footed; four-fold.
चत्वारः iii. 26, 51 Four (pl., mas.).
—चन्द्र—ii. 5.
चन्द्रतारकम् i. 7 Moon and stars.
चन्द्रम् ii. 5 The moon.
चन्द्रमसम् iii. 45 To the moon.
चन्द्रादित्यग्रहमणिप्रदीपरत्नादिषु i. 35 In or on the moon, the sun, the planets, gems, lamps,

precious things etc. (Some edns read प्रदीपरश्म्यादिषु, i. e., in or on lamps and rays, or rays of lamps etc., for प्रदीपरत्नादिषु, 'lamps, jewels, etc.'; cf. 'crystalgazing').	चर्चः ii. 23; iv. 8 Talk; consideration; argument; case; affair.
चन्द्रे iii. 27.	—चर्म—ii. 34 (skin).
चन्द्रे iii. 27.	चलम् ii. 15; iii. 9, 13; iv. 15 Moving, going; moveable; fickle, restless, unstable, unsteady.
—चयः iv. 7.	चलितः iii. 52 Moved, disturbed, set going.
—चरः iv. 14.	—चार—iv. 19.
चरमदेहः ii. 4 One who is in his last body, has no more rebirths before him.	—चारिणाम् iii. 32.
चरमदेहानाम् iv. 7 Of those who are in their last incarnation.	चिकित्साशास्त्रम् ii. 15 The science of medicine; (चिकित्सा, विचिकित्सा, is doubt, hesitation, conjecture; hence, the science wherein life and death are in doubt, and treatment proceeds by guesses).
—चरित—iii. 55.	—चित् i. 20; ii. 23, iv. 21, 23 See किञ्चित्, केनचित्, कचित्, केचित्, कश्चित् etc.
चरिताधिकारा ii. 24 (fem:).	चितिः i. 9 Consciousness.
चरिताधिकाराः ii. 27; iii. 55 Those who have done their duty, finished their business, completed their work, exhausted their force or momentum, run their course.	चितिमात्ररूपः iii. 35 Of the form of pure and mere consciousness.
चरिताधिकारे ii. 10 In (the mind) whose actional or functional tendency or dynamicity has been exhausted, which has finished its 'office' work; whose office is over, whose term has expired.	चितिशक्तिः iv. 34. The power of (i. e. known as) Consciousness. (चित्, to be conscious, to perceive, to remember; चि, to gather, to collect; That which is aware of every thing and all things, that in which all the past, the present, the future, the there behind, the here, the there in front, is all gathered
चरितार्थानाम् iii. 50 Of those whose object is gained, purpose fulfilled, work over, business done.	
चरिष्यामि iv. 21 I will move, wander, act, pursue, follow.	

up and collect-ed, bound up, in the Eternal Now and Infinite Here, That is the Principle of Consciousness, God's Changless Memory, Chiṭ).

चित्तशक्तिः i. 2, 3; iii. 50; iv 34.

चित्तेः iv. 22 Of Consciousness.

चित्त—i. 2, 30, 33; ii. 54; iv. 15, 18, 21.

—चित्त—iii. 9, 19; iv 4, 16.

—चित्त—i. 37, 51; iii. 6, 9; iv. 5, 15, 16, 23.

—चित्तम् i. 25; iii. 12; iv. 6.

चित्तम् i. 37; iv. 5, 23, 26 The mind; the individual mind; the psyche; individualised Chiṭ or Chiṭi.

चित्तम् i. 2, 4, 5, 10, 11, 18, 19, 28, 32, 33, 35, 36, 37, 38, 40, 50, 51; ii. 13, 15, 47; iii. 9, 11, 13, 38; iv. 5, 6, 10, 17, 19, 21, 23, 24.

—चित्तः ii. 1.

चित्तकारणम् iv. 4 The cause of the mind; or caused by the mind, i. e. that of which the mind is the cause.

चित्तचेष्टिम् i. 50 The actings, movements, workings, of the mind; its gestures, expressions.

चित्तधर्मः iii. 11 A property, characteristic, function, attribute, of the mind.

चित्तधर्माः iii. 9, 18.

चित्तधर्मैः iv. 25.

चित्तनदी i. 12 The stream, the river, the flow, the current, of the mind, i. e., of the mind's workings, of consciousness.

चित्तनिरोधे ii. 54, 55 In or on the restraint or inhibition of the (functionings of the) mind; (when the mind is held poised, is held in hand).

चित्तनिवृत्तिम् ii. 24 To the reversion, returning, retiring, withdrawal, of the mind.

चित्तनिवृत्तिः ii. 24 The retirement of the mind.

चित्तपरिकर्म i. 35 The 'toilette', 'finish and polish', refinement, adornment, decoration, purification, of the mind.

चित्तपरिणामः iii. 9 The or a transformation, or the or a resultant of the transformation, of the mind; a sequential change, a development, of the mind.

चित्तपरिणामेन iii. 13.

चित्तप्रतिसर्गः iii. 51 Reabsorption, involution, in-turning, of the mind.

चित्तप्रसादनम् i. 33 The calming, stilling, tranquilising, composing, of the mind; making the mind peaceful, 'placid', restful, cheerful, pleasant.

चित्तप्रसादनम् ii. 1.

चित्तब्लङ्घतिरेकेण iv. 10 Apart from, in the absence of, with-

out, the might, the force, the energy, of the mind.

चित्तभेदात् iv. 15 Because of the separateness of minds.

चित्तमलप्रसङ्गेन i. 8 In or by connection, association, contact, juxtaposition with, or influence of, the impurities, scum, dirt, 'excretions', grossness, (the obscuring and distracting factors, passions, likes and dislikes, prejudices,) of the mind.

चित्तमात्रम् iv. 23 Only the mind.

चित्तमात्राधीनम् iv. 10 Dependent on the mind only.

चित्तवत् ii. 54; iv. 18 Like the mind.

चित्तविशेषाः i. 30 'Flingings about', distractions, of the mind.

चित्तविमुक्तिः ii. 27 The vi-mukti, the special or complete liberation of, or from, the mind; the abolition of the mind.

चित्तवृत्तयः iv. 18 The functionings of the mind, the psyche; 'psychoses'. i. e., psychic functionings generally, (not in the special technical sense, of psychic disease, in which the word 'psychosis' is now specially used by the psychoanalysts in contrast with 'neurosis' or nervous disease).

चित्तवृत्तयः i. 4, 30; iv. 18.

चित्तवृत्तिनिरोधः i. 2 Restraint,

check, restriction, obstruction, prevention, barring, damming up, stopping, of the functionings, modifications, activities, of the mind; inhibition of mental moods, of psychic workings.

चित्तवृत्तिनिरोधः i. 2, 12.

चित्तवृत्तिवोधः i. 7 Awareness of psychic moods; apperception.

चित्तवृत्तिवोधे i. 4 In or on or for the awareness, cognisance, consciousness, of psychic activity; in or on or during apperception, or self-reference.

चित्तवृत्तिभिः i. 30 By psychic functionings.

—**चित्तवृत्तेः** i. 17.

चित्तवृत्त्या ii. 15.

चित्तसंवित् iii. 34 Consciousness, awareness (by the self), of the mind.

चित्तसत्त्वम् i. 2 The sattva or cognitional element, factor, aspect, of the mind.

चित्तसारूप्येण iv. 23 By similitude with or of the mind. .

—**चित्तस्य** i. 20, 48; ii. 1, 23; iii. 12, 20, 37.

चित्तस्य ii. 54; iii. 1, 11, 12, 38; iv. 17.

चित्तस्य i. 1, 5, 7, 13, 17, 18, 30, 32, 40, 51; ii. 27; iii. 1, 9, 10, 11, 12, 15; iv. 15, 25, 27.

चित्तस्वरूपानुकारः ii. 54 Imitation of the form of the mind.

चित्तात्मवादिनाम् iv. 19 Of those who hold that the mind itself is the Self, and that there is no Self other than or separate from the mind. (Some editions omit this word).

चित्ताधिकारसमाप्तिम् iv. 28 The exhaustion, completion, finishing, closing, of the office, officiousness, restlessness, functioning, activity, 'duty', force, energy, of the mind.

—चित्तानि iv. 4.

चित्तानि iv. 16.

चित्तान्तरदृश्ये iv. 21 In or on being, cognisable by another mind; or, in that which is apprehensible by another mind.

चित्तान्तरेण iv. 21 By another mind.

चित्ते iv. 16,

—चित्तेन ii. 23; iii. 20; iv. 15.

चित्तेन i. 19, 32; iv. 16, 24.

चित्तेषु i. 32.

चित्तैकाश्यात् ii. 55 From the one-pointedness of the mind.

चित्तैः iv. 15.

चित्तोपरागः iv. 15 Coloring, ting- ing, affection of the mind.

चित्रम् iv. 24 Variegated, (multi- colored, like a 'picture', imagined by the mind. चित्तं

त्रायते, that which protects, helps, pleases the mind).

—चित्रः iv. 13, 25.

चित्रा ii. 13.

—चित्रा ii. 1.

चित्रीकृतम् ii. 13; iv. 34.

Variegated, multicolored.

चित्त्यन्ते iv. 28 Are considered.

चिरम् ii. 13; iii. 6 Long.

चिरेण iii. 22. Slowly; in a long time

चूर्णमृत् iii. 15 Powdered or loose earth.

चेत् i. 42; iv. 16, 23 etc. If; may be; if it be.

—चेतन—i. 29 The conscious; the conscious Self.

or

—चेतना—i. 29 Consciousness.

—चेतनम् iv. 23.

चेतनम् iv. 23.

—चेतनस्य ii. 24.

—चेतना—ii. 32,

—चेतना ii. 20.

चेतनाचेतनम् ii. 34 Living and non-living; conscious and unconscious.

चेतनाचेतनसाधनाधीनः ii. 14, 15 Dependent on animate and inanimate instruments.

चेतनाचेतनस्वरूपापन्नम् iv. 23 Attained to, arrived at, evolved or developed or changed into, the form of animate and inanimate.

चेतनाचेतनेषु ii. 5 In the animate and inanimate.
 चेतसः i. 20, 31, 41 Of the mind.
 चेतसि i. 1, 3, 19; ii. 4, 10.
 चेष्टा iii. 15, 18 Effort; volition; striving; movement.
 —चेष्टितम् i. 50 Movement; gesture; expression.
 —चैतन्य—iv. 22.
 चैतन्यम् i. 9 Consciousness.
 चैत्रः ii. 4 Chaitra (a proper name).
 चैत्ररथम् iii. 26 The Garden of Kubera.
 चैत्रवत् i. 7 Like Chaitra.
 चैत्रस्य i. 9.
 चैत्रायितण्डुलानाम् iii. 17 Of Chaitra, fire, and rice.
 चोद्यते iii. 13 Is put forward; pressed; obtruded; urged; argued.
 —च्युता ii. 27.

—**छ**—

छन्दः iii. 17 Metre; Scripture (because 'chant'-ed metrically).
 छित्त्वा i. 24 Having severed.
 —छिद्य ii. 4.
 —छिद्रम् iii. 32.
 छिद्रान्तरप्रेक्षी iii. 51 One who is on the look-out for, who is a seeker of, holes, loopholes, weak points.
 —छिद्रेषु iv. 27 (छिद् to pierce, cut; छिद्रं, hole, interstice, crack, rent, tear.)

—छिद्रेषु i. 5; iv. 27.
 छिचः i. 16; ii. 4 Severed, cut, broken.
 —क्षिच—ii. 4, 13.
 —क्षिच्चाः ii. 4, 31, 50; iii. 14, 17.
 —छिच्चानाम् iii. 17.
 —छेदः iii. 52.
 —ब्रेदात् iii. 53..
 —छेदाद् i. 16; iv. 9.
 —छेदेन iii. 14.
 छेद्यस्य ii. 28 Of the divisible; of that which has or requires to be cut, to be severed.

—**ज**—

—जं iii. 52, 54.
 —ज—iii. 52, 54; iv. 26.
 जगतः i. 1 (गम् to go) Of 'that which goes ever, unceasingly'; of the world, the world-process.
 जङ्गमानाम् iii. 14 Of the moving.
 जङ्गमेषु iii. 14.
 —जन—ii. 19; iii. 51.
 —जनः iv. 2, 11.
 जननयरणान्धकारे iii. 51 In the darkness of (the blind round of involuntary) births and deaths.
 जननी i. 20 Progenitress; mother.
 —जनने iv. 12.
 जनयति i. 11 Produces, gives birth to, brings forth. (जन्, to be 'gen'-erated; to 'gen'-erate).

जनलोकः iii. 26 The superphysical plane or world named Jana.
 जनलोके iii. 26.
 जनान् i. 47 People; (Lat. 'gens').
 —जनितम् ii. 32.
 जनित्या i. 16 Having come forth; having been born.
 जनिष्यते iv. 33 Will be born.
 जन्तोः iv. 10 Of 'the born,' the animal.
 —जन्म—ii. 9, 12, 13.
 —जन्म—ii. 12, 13.
 जन्म ii. 13 Birth.
 जन्मकर्थतासम्बोधः ii. 39 Knowledge of 'the how' of birth.
 जन्मनः ii. 13.
 जन्मना iv. 1.
 जन्मपरिणामकम् iii. 18 The course or succession of the transformations of births.
 जन्मप्रायणान्तरे ii. 13 Between birth and death.
 जन्मसु ii. 13.
 जन्मायुर्भागहेतुत्यात् ii. 13 Because of being the source of birth, life-term, and experience.
 जन्मायुर्भागः ii. 14 Birth, life-period, and experience.
 जन्मौपधिमन्त्रतपःसमाधिजाः iv. 1 'Born of,' arising from, birth, herbs, appliances, (chemical processes etc.), mantra, magic chant, (the physics of sound), austerity, (development of will-power by asceticism), and trance-meditation.

जन्मौपधिमन्त्रतपःसमाधिजाः iv. 6.
 —जपः i. 28 Recitation; repetition; reiteration; repeated utterance (loud or silent).
 —जपः ii. 32.
 जपः i. 28; ii. 1.
 जपतः i. 28 Of him who recites.
 जम्बूः iii. 26 The blue-plum tree.
 जम्बूद्वीपः iii. 26 The continent of the earth called Jambu (in the Purāṇas).
 —जय—ii. 41.
 जयम् iii. 47.
 —जयः iii. 44, 47, 48.
 —जयः i. 24; ii. 18, 41, 55; iii. 47, 48.
 जयः i. 24, 44; ii. 18 Victory; conquest; mastery (जि, to conquer).
 —जयत् ii. 54, 55.
 —जयात् iii. 5, 39, 40.
 —जयात् ii. 48, 51; iii. 39, 44, 47, 48.
 जयात् iii. 5.
 —जयी iii. 44, 51.
 —जये ii. 49.
 —जरम् iii. 51.
 जरामृत्युम् iii. 51 Age and death.
 —जल—ii. 32.
 जलम् ii. 50; iii. 44 Water, (whence living things are born, जायन्ते, and into which they dissolve. लीयन्ते).
 जलधौ iii. 26 In the 'reservoir of waters', the ocean.

जलपङ्ककएटकादिषु iii. 39 In water, mire, thorns, etc.

जलपङ्ककण्टकादिषु iii. 39.

जलभूम्योः iii. 14 Of water and earth.

जले iii. 42.

—जवित्वम् iii. 48. (Speediness).

—जवित्वम् iii. 48.

जहात् iii. 25 May abandon, quit, give up. (हा, to give up).

जाग्रत्समये i. 11 In the time of waking; during the waking condition.

जातम् ii. 15 Born (neu:).

जातः iv. 30, 33 Born (masc:).

जातमात्रस्य ii. 9; iv. 10 Of the just-born.

—जातायाम् i. 35.

जाति—ii. 13.

—जाति—iii. 18.

—जाति iii. 18, 44, 53.

—जातिः iv. 7, 33.

जातिः ii. 13 (जन् to be born) Birth; birth-type; type; kind, species, genus; 'gens', clan, tribe.

जातितः iv. 23 By, or because of, or from, class, species, con 'geni'-tal-nature.

जातिदेशकालव्यवहितानाम् iv. 9 Of (the vāsanā-s, instincts,) divided off, walled off, separated, intervened, veiled, hidden, by special type (form), space, and time.

जातिदेशकालसमयानवच्छिन्नाः ii. 31 Unlimited, not 'cut-off', not-defined, unconditioned, by (reservations of) species or kinds, places, times, and other conditions; not restricted by conditions or circumstances of kind, time, place, or other cause or condition.

जातिदेशकालसमयैः ii. 31 By species, place, time, conditions.

जातिभेदः iii. 53 Difference of species.

जातिलक्षणादेशैः iii. 53 By species, characteristic marks, and place.

जातिलक्षणसारूप्यात् iii. 53 From similarity of species and marks.

जातिशतेन iv. 9 By hundred births (in other species).

—जातीय—ii. 18; iv. 2.

—जातीयकम् i. 11.

—जातीयकः iii. 17 Of or belonging to (a particular) species.

—जातीयकाः i. 5.

—जातीयत्वे iii. 53.

—जातीयस्य iv. 8.

—जातीयानाम् iv. 14.

—जातीयेभ्यः i. 7.

—जातीये ii. 18.

—जातीयेषु i. 7.

जात्यनुच्छेदेन iii. 14 Without uprooting, abolition, destruction, of the (characteristic) type or species.

जात्यन्तरपरिणामः iv. 2 Transmigration, development, transformation, mutation, variation, into another species, genus, race, (natural) kingdom.
जात्यवच्छिन्ना ii. 31 Conditioned by species; limited to, marked off by, type.

जात्यायुर्भोगः ii. 13 Species (into which birth takes place), life-period, and experience.

जानाति i. 20; ii. 45; iii. 20, 22, 33, 54 Knows. (ज्ञा, to know).

—जानाति ii. 45.

जानामि iv. 27 I know.

—जानीयात् iii. 27, 29, 35.

जायते i. 16, 47, 48, 50; iii. 35 Is born; comes forth.

—जायन्ते ii. 19.

जायन्ते iii. 36 Are born; are produced. (जन्, to be born)

जायन्ते iii. 23, 26, 36.

जायेन् i. 32; ii. 33 If (they) are born; if they occur or appear; (they) may be born.

—जालम् ii. 13. (Mesh; net-work).

—जालः ii. 32.

—जाला ii. 1.

जिव्रत्सापिपासे ii. 32 Wish to eat and wish to drink; hunger and thirst.

जिघांसा ii. 8 Wish to slay.

जिज्ञासमानाय i. 25 To or for him who 'wishes to know'; for

the enquiring or inquisitive (person).

—जिज्ञासा ii. 39.

—जित—iii, 6.

जितभूमेः iii, 6 Of him who has conquered, mastered, won, (a) stage. (See जयः)

जितसमानः iii. 40 He who has conquered, mastered, subjugated the (nerve) force named Samāna.

जितसम्बन्धः iii. 42 He who has mastered the relation (between the body and space).

जितोत्तरभूमिकस्य iii. 6 Of him who has won the next or higher stage.

जित्वा iii. 42, 44 Having conquered, subjugated.

जिहासुः ii. 40 Wishing to abandon, to throw off.

—जिह्वः iv. 31.

—जिह्वा—ii. 19.

जिहाव्रे i. 35; iii. 1 In front of, on the tip of, the tongue.

जिहामध्ये i. 35 In or on the middle of the tongue.

जिहामूले i. 35 In, on, at, the root of the tongue.

जिहाया iii. 30 Of the tongue.

जीवति iii. 17 Lives.

जीवन् iv. 30 Living.

—जीवन—iii. 18.

जीवनम् iii. 15, 39 Life.

जीवलोकम् ii. 5 The world of jīvas, the living; the living

world; all living beings in their totality.

जीवितव्यपरोपणात् ii. 34 By taking away, deprivation, of or from life.

जीवितात् ii. 34 From living; from life.

जीवितात्यये ii. 34 At the passing of life; in the throes of death.

—**जुगुप्सा** ii. 40 'Wish to hide'; shame at; contempt of; shrinking from; dislike; abhorrence.

जुगुप्सायाम् ii. 40.

जैगीषव्यः ii. 55; iii. 18 Name of a Ṛṣhi (mentioned in the Upaniṣaṭs and Purāṇas, as a great yogī; (Bṛhad Ḵaṇḍa; Vishṇu Bhāgavata; Maṭṣya, etc.).

जैगीषव्यस्य iii. 18.

—**ज्ञ**—i. 25.

—**ज्ञः** iii. 17, 49, 51.

—**ज्ञा** i. 47, 48, 50; ii. 27; iii. 5, 35, 51.

—**ज्ञा**—i. 25, 49, 50; iii. 26; iv. 23.

—**ज्ञाम्** ii. 27.

—**ज्ञात**—ii. 20.

ज्ञातत्वम् iv. 18.

—**ज्ञातम्** ii. 27; iii. 17.

—**ज्ञातः** i. 16; ii. 20; iv. 17.

ज्ञातः ii. 20; iv. 17 Known.

ज्ञातव्यः iii. 6. To be known; knowable; what ought to be known.

ज्ञाता: iv. 18 Known. (Pl.:).

ज्ञाताज्ञातम् iv. 17 (Partly) known and (partly) unknown.

ज्ञाताज्ञातविषयत्वात् ii. 20 Because of its knowing some and not knowing other objects; because of its cognisance of objects being broken, not all-inclusive.

ज्ञाताज्ञातखल्पत्वात् iv. 17 Because of its 'own-form' its nature, its characteristic of being known (in part) and unknown (in other parts).

ज्ञाताज्ञातः iv. 18 (Successively, interruptedly,) known and unknown.

—**ज्ञातारम्** iii. 35.

ज्ञातुः iii. 53 Of the knower.

—**ज्ञातृत्वम्** iii. 49.

—**ज्ञातृत्वम्** iii. 49.

—**ज्ञान**—i. 9, 38, 42.

—**ज्ञान**—i. 1, 2, 38, 42, 43; ii. 18, 24, 52; iii. 6, 55; iv. 14, 26.

—**ज्ञानम्** i. 8; iii. 16, 17, 18, 19, 22, 25, 26, 27, 28, 29, 35, 52.

—**ज्ञानम्** i. 43, 49; ii. 23, 26, 28, 55; iii. 17, 34, 36; iv. 15.

ज्ञानम् iii. 54. (ज्ञा, to 'know'; Lat. gnoscere; Gr. gnosis). Knowledge; (spiritual knowledge particularly).

ज्ञानम् i. 42, 43; ii. 24, 38; iii. 17, 18, 22, 49; iv. 12, 14, 24, 55.

ज्ञानदीसिः ii. 28 The flaming up, blazing forth, illumination, luminosity, radiance, effulgen-

— ज्ञानस्य iv. 31.	— ज्ञानस्य i. 16, 25; ii. 28, 52; iii. 33; iv. 12, 31.
— ज्ञाना ii. 26.	— ज्ञानाः iii. 26.
— ज्ञानाद्विना iv. 28 By the fire of knowledge.	— ज्ञानात् ii. 28; iii. 14, 53.
— ज्ञानात् iii. 55.	— ज्ञानात्म ii. 5 Another knowledge.
— ज्ञानार्थम् iv. 24 For the sake of knowledge.	— ज्ञानेन iii. 14, 53.
— ज्ञाने iii. 55.	— ज्ञानाभ्याम् i. 49.
— ज्ञायते ii. 5 Is known; seems.	— ज्ञायाम् i. 42; ii. 26; iii. 49; iv. 23.
— ज्ञायाः ii. 27, iii. 5.	— ज्ञायाः ii. 27, iii. 5.
— ज्ञातोकः iii. 6.	— ज्ञेयम् ii. 5, 27.
— ज्ञेयम् iv. 31. Knowable (neu:).	— ज्ञेयम् iv. 12, 31.
— ज्ञेयः iv. 23.	— ज्ञेयः iv. 23.
— ज्योतिः ii. 27; iii. 51.	— ज्योतिः iii. 22, 32 Light.
— ज्योतिषि iii. 32.	— ज्योतिषि iii. 1 In the light.
— ज्योतिष्मति i. 36 Luminous; (a technical name for an illuminated state of mind in yoga, in which there is a vision of colored light, within the head,	
— ज्ञानस्य ii. 26, 28; iii. 55.	

as it were, amongst other experiences).

ज्योतिष्मती i. 36; iii. 25.

—ज्वरेण ii. 33.

ज्वलति iii. 40 Blazes; shines; glows.

ज्वलनम् iii. 40 Blazing, shining.

—त—

तच्छिद्रेष्टु iv. 27 In the holes, intervals, interstices, breaks of it.

तच्छुद्धिप्रविवेकात्यायितवुद्धिः i. 16

(The world-surfeited practiser of yoga) whose intelligence has been nourished, filled, strengthened by and with clear and strong discrimination (between Purusha and Prakriti, Spirit and Matter, Subject and Object) born of true vision (of the Pure stainless Purusha or Self.)

तज्जः i. 50 Born of it.

तज्जपः i. 28 Repetition, 'telling', (as with beads) of It (i.e., the Prañava, AUM).

तज्जयात् iii. 5 By subjugation of it.

—तण्डुलाः ii. 13 (Grains; paddy-grains.)

—तण्डुलानाम् iii. 17.

तत्—, —तत्—i. 8, 12, 28, 32, 41, 50; ii. 11, 13, 21, 25,

35; iii. 5, 17, 21, 22, 28, 45, 50, 52; iv. 8, 11, 16, 17, 18, 22, 27.

—तत्—ii. 20.

तत् i. 16; ii. 22, 25; iii. 3, 8, 20; iv. 19, 24 That.

तत् i. 2; ii. 1; iii. 8; iv. 6; etc. That; so then.

ततः i. 22, 29; ii. 48, 52, 55; iii. 12, 36, 43, 45, 48, 53; iv. 3, 8, 30, 32 Thence; therefore; from it.

ततः i. 22; ii. 15; iii. 26; iv. 3 etc.

तत्कृतम् ii. 34 Done by that.

तत्क्रियासाक्षिणि ii. 18 In the witness of their activity.

तत्क्षणोपारूढाः iii. 52 'Mounted on', occurring in, that moment.

तत्क्षये ii. 28 On the decay of that.

तत्तच्छाखानुमानाचार्योपदेशौः i. 35 By the several sciences, by reasonings and inferences, and by the teachings of the experts, adepts, teachers.

—तत्त्व—i. 32.

—तत्त्व—ii. 18; iii. 13.

—तत्त्वम् iv. 14.

—तत्त्वम् i. 35; ii. 5, 19.

तत्त्वम् iv. 33 'That-ness'; thing-in-itself; the exact thing; the thing as it is; thing; fact; truth; reality; element; essence; substance; first principle; principle.

तत्त्वज्ञानम् ii. 28 True-knowledge; knowledge of the truth, the 'that-ness', of a thing as it really is.

तत्त्वज्ञानेन iii. 53.

तत्त्वानभिग्रातात् iv. 33 Because of non-destruction of the substratum, the substance, the essence.

तत्त्वान्तरम् ii. 19 Another *tattva*.

तत्त्वान्तरपरिणामः ii. 19 Transformation into another *tattva*.

तत्परः iii. 26 Next to that; beyond it. (Another reading is ततः परः, meaning the same).

तत्पूर्वकः ii. 51 Preceded by it.

तत्प्रतिपक्षान् ii. 33 Their enemies, antagonists, opponents, foes.

तत्प्रतिपादनाय ii. 30 For the propounding, expounding, exposition, of it.

तत्प्रतिषेधः ii. 30 Refutation, contradiction, prevention, prohibition, of it.

तत्प्रतिषेधार्थम् i. 32 For the prevention, the checking, the 'prohibiting' of (distractions).

तत्प्रभवाः i. 50 Born of it.

तत्प्रभोः iv. 18 Of their Lord, Master, Sovereign.

तत्प्रवाहाविच्छेदः iii. 52 The non-breach, unbrokenness, unceasingness, continuance, incessance, of its flow.

तत्प्रविभागसंयमात् iii. 17 By me-

ditation on their separateness, their distinctness.

तत्प्रस्तारः iii. 26 (स्त्र, to 'stretch'). Its extent.

तत्फलम् i. 24 The fruit thereof.

तत्फलसंन्यासः ii. 1 The renunciation of the fruit thereof.

तत्फलस्य i. 24; ii. 18.

तत्र i. 13, 25, 42, 48; iii. 2; iv. 6 There; in that place; in it.

तत्र i. 1; ii. 4; iv. 2; etc.

तत्संयमात् iii. 22 By meditation on it.

तत्संयोगद्वेतुविवर्जनात् ii. 17 By, from, through, because of, avoidance of the cause of the connection, 'conjunction', identification, of them.

तत्संश्रयाणाम् iv. 11. Of (the appetites, the instinctive desires) supported by, resting or depending on, them.

तत्संस्कारमान्ते iii. 10 On the dulling, slowing, weakening, of that tendency; when that impress, that cultivated habit, predilection, disposition, is weak.

तत्सङ्करात् iv. 21 By mixture, confusion, adulteration, of them.

तत्सदाः iii. 12 Like that; similar to it.

तत्सन्धिधौ ii. 35 In his vicinity.

तत्समानम् i. 24 Equal to its or his.

तत्समाहारः iii. 52 Gathering up, collection, aggregate, totality, of them.	—तदञ्जनता i. 41.
तत्सम्पिपाद्यिपया i. 13 With or by the wish to bring about, achieve, accomplish, fulfil, collect or accumulate it.	तदनुगुणः i. 24 Consequent on and reproducing or reflecting the properties or characteristics thereof; having qualities corresponding with it.
तत्सम्बन्धः i. 24 Relation or connection with them.	तदन्तरेषु iii. 26 In the interstices between them.
तत्साधनानुप्रानम् i. 13 The practice, the following out, of the means which will secure it.	तदप्रमाणकम् iv. 16 Unwitnessed, unsupported, by it.
तत्साधनाय i. 18 For its accomplishment..	तदभावः iv. 11 Absence of that or those.
तत्साधने ii. 7, 8.	तदभावात् ii. 25 By or from absence, non-existence, abolition or elimination of it or that.
तत्सिद्धिपरतया ii. 30 Because of, or as, leading to its success.	तदभावात् iii. 6.
तत्स्थतदञ्जनता i. 41 The taking on of the form or color of that on which it rests.	तदभावे iii. 8.
तत्स्मृत्यभावः iii. 14 Absence of memory of that.	तदभिध्यानात् i. 23 By that or his well-wishing.
तत्स्वरूपम् ii. 21; iv. 34 That form, or its form. (Some editions read तत् as a separate word).	तदभ्यासपूर्वम् i. 18 Preceded by practice thereof.
तत्स्वरूपाकारमात्रतया i. 42 Only in or by the form of that object.	तदभ्यासात् i. 20 By practice thereof.
तथा ii. 9 So; thus; similarly; in the same way.	तदथः ii. 21 For its sake.
तथा i. 3; ii. 4; iii. 5; iv. 3; etc.	तदर्थः i. 13; iii. 17.
तथाजातीयकम् i. 11, 19 Of that or corresponding or similar genus or species.	तदर्थभावनम् i. 28 Dwelling on, reflection on, realisation of, its meaning.
तथाजातीयकाः i. 5.	तदर्थविपया i. 7 Having for object the meaning thereof.
	तदर्थस्य iii. 6 Of the meaning, purport, purpose, thereof.
	तदर्थावसायः ii. 18 The finishing, completing, of that purpose.
	तदद्देन iii. 26 By half of it.

तदवदातकरणाय ii. 30 In order to make it of perfect form, to refine it.

तदवस्थम् i. 2 In that state.

तदवस्थे i. 2.

तदविशिष्टवृत्तिः i. 4 Having a 'mode of existence', not-different, not-distinguishable, from that of those (moods, functionings, workings, states, of the mind, chitta).

तदा i. 3; iv, 16, 26, 31 Then.

तदा i. 32; ii. 4; iii. 3; iv. 3; etc.

तदाकारम् i. 37 Of that same form.

तदाकारानुरोधी ii. 17 'Imitator of its form'.

तदाकारापत्तिः i. 41 Attainment to the form thereof.

तदाकारापत्तौ iv. 22 On the attainment of that form.

तदाकाराम् i. 11 Of that same form (fem.).

तदात्मकः ii. 20 Of its nature; having the same nature as that.

तदानीम् i. 3; iii 13; iv. 16, 26 At that time; during that time.

तदाश्रिताः i. 10 Dependent thereon.

तदुद्देशेन iv. 12 By or with reference to it; with it as object, end, aim.

तदुपघाताय i. 31 For the destruction of which or it.

तदुपदिष्टार्थैकदेशप्रत्यक्षत्वे i. 35 On some one part or portion of the matters taught by them being brought within direct sensuous cognition, within immediate personal experience.

तदुपरागापेक्षित्वात् iv. 17 Because of dependence on coloring, tinging, by it.

तद्विज्ञानम् iii. 28 Knowledge of its motion.

तद्वालशक्तिस्तम्भे iii. 21 On suspension of its power or capacity of being apprehended; in case of suspension of its apprehensibility.

तद्वर्णनम् i. 42 Seeing of that; the vision of it.

तद्वर्णनप्रत्यनीकत्वात् iii. 37 Because of being hostile to the vision of that.

तद्वेशानुपपत्तौ iii. 53 On the non-propriety or non-perceiving of (that atom being in) that position or place.

तद्वेशानुभवः iii. 53 Experience of that position or place.

तद्वद्वारेण iii. 15 By that 'door', that means.

तद्वर्मनभिघातः iii. 45 (See अभिघातः) The non-overcoming (of the yogi's body) by

the powers, attributes, functions, of them (i. e. of the five bhūṭas).	—तनु—ii. 4.
तद्वीजसत्ता iv. 25 The existence of the germ thereof.	—तनुः i. 1.
तद्वत् ii. 50 Like that.	तनुः ii. 4 'Thin'; at-'tenu'-ated; 'tiny'; fine-drawn; (तन् to stretch); also (the living) body.
तद्वशीकारात् i. 40 By that control; or, by control of that.	तनुत्वम् ii. 4 'Thin'-ness.
तद्विकलः i. 17 Deprived, devoid, of that part.	तनुधरः iii. 18 Wearing a body.
तद्विपाकः ii. 13 Its maturation, fruition,	—तन्—ii. 2.
तद्विपाकस्य ii. 13.	तनूकृताः ii. 11 Made 'thin'; at-'tenu'-ated.
तद्विपाकानुगुणानाम् iv. 8 Of (desires) con-natural, con-sonant, con-forming, cor-respondent, with its (karma's) maturation, its fruitage.	—तन्तु—iii. 42.
तद्विसद्धः ii. 5 The opposite or contradictory of it; hostile to it.	—तन्तुः iii. 18.
तद्विषया i. 7 Pertaining to it; having it for object.	तन्तुः ii. 15; iii. 30 Strand; thread; (तन् to stretch); warp and woof; string; cord; catgut.
तद्विषयात् i. 20.	—तन्त्रम् iv. 16.
तद्विषयायाम् i. 35.	—तन्त्रम् ii. 17 (Dependent on, interwoven with).
तद्विषयाः i. 10; iv. 18.	तन्त्रम् i. 25 (तन् to stretch, spread, as warp and woof). Science; web or network of knowledge; systematised, organised, knowledge.
तद्वृत्तयः ii. 11 Their formulatis, existences, manifestations, functionings, (i.e. workings of the psyche).	—तन्त्री—ii. 3, 15.
तद्वृत्तिम् ii. 20; iv. 22.	तन्त्रिरोधः i. 12 The inhibition or control of it.
तद्वृत्तायात् iii. 50 By revulsion, 'dis-affection', therefrom.	—तन्मात्रम् i. 45; ii. 19.
तनवः ii. 4 (Plural of तनुः).	तन्मात्रम् iii. 44 (मा, to measure; माता, the 'mother', who sets the measure of the progeny; मात्रा, 'matter', that which 'measures', defines, delimits, the immeasurable, indefinable, limitless Spirit). 'That-measure';
—तनु—ii. 4.	

'that only'; 'that-in-itself'; 'that-matrix'; 'that-measurer'; 'measurer-of-that'; the sensations of sound, tact, sight, taste, smell, in-themselves; the sensations as such, pure and simple; (शब्दमात्रम्, स्पर्शमात्रम्, etc., see Bhāgavata, iii. xxvi); sense-continua or, rather, sensation-continua, sound-continuum, tact-continuum, light-continuum, taste-continuum, smell-continuum.

तन्मात्रभूतभौतिकेषु iii. 44 Through or in the *tan-māṭras*, and the *bhūṭas* (the five elements), and the *bhūṭa*-products or compounds.

—तन्मात्राणाम् ii. 19.

तन्मात्रावयवः iv. 14 Having (five) *tan-māṭras* as component parts.

तन्मूलः ii. 30 Rooted in that.

—तपः—ii. 32; iv. 1.

—तपः—ii. 12; iv. 6.

तपः ii. 1, 32, 43, 52 (तप् to burn; to be hot; to glow; to suffer). Self-denial; suffering; abnegation; asceticism; austerity; penance; burning (of the lower or selfish heart, with the fire of renunciation, resignation, unselfishness); repression of the lower self; 'burning' up of selfishness; 'glowing' with noble motive

and aspiration; will-force developed by austerity; ('credit-account' accumulated with the 'Lord of Karma' by austerities).

तपःस्वाध्यायध्यानवताम् iv. 7 Of those who are practising, or have practised, austerity, study, and contemplation.

तपःस्वाध्यायेश्वरप्रणिधानानि ii. 1

Asceticism, and study, and resignation or surrender of the will to God.

तपसः ii. 43 Of or from or because of *tapas*.

तपसः ii. 1.

तपसा i. 14.

तपसि iii. 26 In the loka or world or plane called *Tapas*, *Tapo-loka*.

—तपस्विनः ii. 1.

तपस्विषु ii. 12 In or towards the ascetics.

तपिक्रिया ii. 17 The act of austerity, self-denial, penance.

तपिक्रियायाः ii. 17.

तपोलोकः iii. 26 The superphysical world or plane called *Tapas* or *Tapo-loka*,

तप्ते ii. 50 In the heated; on being heated.

—तप्त्यते ii. 17.

तथ्यम् ii. 17 The (thing) capable of, or to be, or being heated, energised; the to-be-stimulated.

तप्यमाने ii. 17 In the (thing) being heated.	ताः i. 46 Those (fem.).
तम् i. 23; iv. 31 Him.	ताः i. 5; ii. 11; etc.
—तमः—iii. 43, 49, 55.	तान् ii. 33.
तमः i. 8; ii. 18 Darkness; in- ertia; heaviness; density; substantiality; dense dark blind desire.	तानि ii. 28; iii. 50.
तमःप्रतिष्ठाः iii. 26 Based in, seat- ed or founded on, तमः.	तान्त्रिकी iii. 4 Technical; 'special to one science; scientific; be- longing to a Tantra. (See तन्त्रम्).
तमसा i. 2; iv. 31.	—ताप—ii. 15.
—तमसो iii. 35.	—ताप—ii. 5; iii. 18.
—तमोभ्याम् i. 2, 47.	तापकस्य ii. 17 Of the cause of suffering; of the heater, ener- giser, stimulator, oppressor disturber.
तयोः iv. 15 Of those two or in those two.	तापत्रयम् iii. 50 Three-fold suffer- ing; the three kinds of suffering (mental, physical, and mixed or 'superphysical').
तयोः ii. 6; iii. 9; iv. 10; etc.	तापदुःखता ii. 15 The state of pain of sorrow and suffering, (with an implication of re- morse, पश्चात्-तापः, 'after-suffer- ing', 'subsequent-grief').
तर्हि i. 4; ii. 4; iv. 3 etc. Then; if so.	तापानुभवः ii. 15 Experience of suffering.
—तल—iii. 39.	तापा: ii. 15 Pains; sufferings.
—तलस्य ii. 17.	ताभ्याम् i. 32; ii. 5; iii. 44.
—तलातल—iii. 26.	ताम् i. 2; ii. 24; iii. 13.
तल्लाभात् iv. 30 By the gain of that.	तामिस्तः i. 8 Composed of 'deep darkness.' grosser तमः.
तस्मात् i. 4; ii. 13; iii. 13; iv. 10; etc. From him or it; there- fore; thence.	—तारकम् i. 7.
तस्मिन् ii. 49 In him or it.	तारकम् iii. 54 That which helps to 'cross over', to win across.
तस्मिन् i. 48; ii. 13; iii. 2; iv. 3; etc.	तारकम् iii. 53, 34.
तस्य i. 27, 51; ii. 24, 27; iii. 6, 10, 20 Of him; his; its.	—तारका ii. 5.
तस्य i. 2; ii. 4; iii. 5; iv. 6; etc.	
तस्याम् i. 2; iii. 23.	
तस्याः i. 43; ii. 5; iii. 25; iv. 11; etc.	

—तारकाः iii. 26.	तिष्ठति i. 9, 10 (स्था, to stand). Stands.
—तारा—iii. 26.	—तिष्ठन्ति iii. 26. (Some editions read प्रतिष्ठन्ते instead of प्रतितिष्ठन्ति).
ताराः iii. 26 'Stars'.	—तिष्ठन्ते ii. 37; iii. 26, 49, 55.
ताराव्यूहम् iii. 27 The co-ordination, 'inter-linking', organisation, system, of stars.	तिस्त्रः iii. 23, 48 Three.
ताराव्यूहज्ञानम् iii. 27 Knowledge of the sidereal system, of the organisation of stars.	तीर्थैः ii. 31 In a holy place, (where the jīva can 'cross over' from this to another world, or from sin to virtue).
तालुनि i. 35 In the palate; in a brain-centre placed near or above the palate.	—तीव्र—i. 21.
तावत् i. 24, 29, 35; ii. 13, 34; iii. 26 So long as; till then; indeed; so much that.	तीव्रक्षलेशन ii. 12 By intense suffering or misery.
तावन्त्यः iv. 21.	तीव्रमध्यः ii. 34 Of the middle type in intense degree.
तासाम् iv. 10 Of them (fem.):.	तीव्रमृदुः ii. 34 Of the mild type, kind, of an intense degree.
तासाम् iv. 8.	—तीव्रः i. 22.
—तिमिर—iii. 51.	तीव्रः ii. 50 Sharp; intense.
तिरोभवति i. 43 'Goes below'; goes under the surface; disappears.	तीव्रसंवेगः i. 21 Of sharp or intense speed, energy, force, impulse, passion, earnestness.
तिरोभावः iii. 11 Disappearance.	तीव्रसंवेगानाम् i. 21 Of those whose wish (for samadhi) is intensely strong, passionate, earnest.
तिरोभूताः iii. 17 Hidden; disappeared.	तीव्रसंवेगेन ii. 12 By intense force.
—तिर्यक्—iii. 18; iv. 8	तु i. 14; iv. 3 Verily; indeed; on the other hand
—तिर्यक् ii. 34.	तु i. 1; ii. 4; iii. 6; iv. 4; etc.
तिर्यक्त्वेन ii. 12 By animal-ness; as a lower animal. (तिर्यक् means sidewise, horizontal; thus, the reptiles and quadrupeds etc., are तिर्यक्त्वोत्स्, i. e., their alimentary canals are horizontal).	—तुच्छकम् iv. 13.
—तिष्ठ—iv. 19.	तुल्यः ii. 33 Equal. (तुल्, to weigh to measure; तुला, a weighing balance; तुल्यः, that which is 'weighable' equally against or

with an other, hence is 'equal' to another.)

तुल्यजातिलक्षणदेशस्य iii. 53 Of the (atom) with equal or similar genus, mark or characteristic, and position or place or location.

तुल्यजातीयातुल्यजातीयशक्तिभेदानुपातिनः ii. 18 Following the distinction of the functions, forces, or powers, (as in the case) of things of one and the same kind, and things of different kinds. (each producing its own effect, exercising its own function, so that the total result includes the consequences of the operations of all three guna-s).

तुल्यजातीयेषु i. 7 'Among the equal-genus-ed', i. e., in objects belonging to the same genus.

तुल्यदेशजातीयत्वे iii. 53 On place or position or location and genus or species or kind being equal or same; when these are the same or similar; in the case of these being alike.

तुल्यदेशत्वे iii. 53 Place, space, position, location being the same.

तुल्यदेशश्रवणानाम् iii. 41 Of (persons) with equal or similar position and audition.

तुल्यपत्त्यौ iii. 12 Two equal concepts; similar or coincident

or equivalent ideas, cognitions, perceptions.

तुल्ययोः iii. 53 Of the two equals.

तुल्ययोः i. 24 iii. 53 Of the two equals.

तुल्यातुल्यजातीये ii. 18 In (the purusha who is) the same as well as different in kind or species.

—**तुषा**: ii. 13.

तुषावनद्वः ii. 13 'Bound with', enclosed in, husk; unhusked.

तुषिता: iii. 26 A race of devas called Tushita.

—**तूल**— iii. 42.

तूलादिषु iii. 42 Amongst or in cotton, etc.

तृणराशौ iii. 22 In a heap of grass.

तृणाङ्कुरस्य iv. 25 Of the grass-sprout.

तृतीयम् iii. 44, 47 Third.

तृतीयः i. 17; ii. 50, 51; iii. 13, 26, 51.

तृतीये iii. 26.

तृसः ii. 5 From appeasement, satiation, satisfaction.

—**तृणः** iv. 33.

तृणः ii. 7 'Thirst'; craving; desire (for bodily enjoyments, for the experiences of the separate individuality).

तृणाक्षयसुखस्य ii. 42 Of the happiness of, i. e., arising from, the wearing away,

perishing, disappearance, annihilation, of desire.	त्यक्ता i. 1, 43; ii. 33 Having abandoned.
त्रृष्णातन्तुः iii. 18 The thread, strand, cord, of desire.	त्यजन्तम् ii. 15 Giving up.
त्रृष्णादुःखसन्तापापगमात् iii. 18 By the departure, the passing away, of the burning heat of the pain of desire; from the disappearance of the hot pains, the sorrows and sufferings, caused by desire.	—त्यागः ii. 35.
त्रृष्णायोनयः iii. 51 The 'wombs' i. e. producers, and also the products, of 'thirst', desire.	—त्रय— iii. 16.
ते i. 30; ii. 10, 14; iii. 37; iv. 13 They.	—त्रयम् iii. 4, 7, 8, 16, 43, 50.
ते i. 19; ii. 3; iii. 9; iv. 9; etc.	त्रयम् iii. 4, 7 Three; triplet, triad, trinity.
तेजसः iii. 40 Of तेजस्, 'fire', light, heat, radiance.	त्रयम् ii. 17; iv. 12, 23.
तेन i. 9; ii. 4; iii. 16; iv. 11; etc. By it or him.	त्रयः ii. 50; iii. 14, 26, 29 (In iii. 14 some editions read ये in place of त्रयः).
तेन तेन iv. 15 By 'that and that'; by the appropriate.	त्रयस्य iii. 4.
तेषाम् i. 45; ii. 2; iii. 18; iv. 2; etc.	त्रयाणाम् ii. 19; iii. 13; iv. 12.
तेषु ii. 19; iii. 16; iv. 3; etc.	त्रयी ii. 13, 27 Triplet (fem:).
तैः iv. 23.	त्रस्यति iv. 21 Fears.
तैजसस्य i. 45 Of the 'luminous'; of that which consists of, or is born of, तेजस्, light and heat, fire.	—त्राण— ii. 17.
तैर्यग्यैन— ii. 28 (Belonging to the animal kingdom).	—त्रासः ii. 9.
त्यक्तम् ii. 15 Given up; abandoned.	—त्रि— ii. 19.
त्यक्तस्य ii. 33.	त्रिगुणम् i. 2; ii. 15; iv. 15 Having three 'strands', attributes; (neu:).
	त्रिगुणः iii. 18 Having (the) three properties, attributes, qualities (masc:).
	त्रिगुणत्वात् ii. 20 Because of possessing (the) three attributes.
	त्रिगुणा ii. 20 Having (the) three properties, attributes (fem:).
	त्रित्वोपलब्धिसामर्थ्यात् ii. 17 By the power of knowledge of the triplicity.
	त्रिदशः iii. 26 The 'three-tens'; (the word is explained in other ways also); the देवas.

त्रिदशानाम्	iii. 26.	(osseous tissue), marrow
त्रिधा	i. 48; ii. 34 In three ways; three-wise; trebly.	(oleaginous or fatty tissue), semen-ovum (reproductive tissue). (This septenary is a little different from that mentioned in the Āyurvedic medical works, viz., rasa (chyme-chyle), rakta (blood), māṁsa (flesh), mēdās (fat), asthi (bone), majjā (marrow), shukra (semenovum).
त्रिपर्वाणः	ii 15 Three-jointed.	
त्रिप्तिः	ii. 31; iii. 13 By three.	
त्रिभूमिकः	iii. 26 Three storeyed, three-layered, three-planed.	
त्रिलक्षणम्	iii. 13 Having three marks.	
त्रिलक्षणः	iii. 13.	त्वया iii. 18 By thee.
त्रिविधम्	iv. 7 Threefold (neu:).	—द—
त्रिविधम्	iii. 22.	
त्रिविधः	i. 21; ii. 13; iii. 13, 26.	दक्षिणः ii. 26. South; southern.
त्रिविधाः	ii. 34.	दक्षिणतः iii. 26. To the south.
त्रिविधात्	iv. 8.	दक्षिणपाश्वे iii. 26. On the right or the southern side.
त्रिविधाकः	ii 13 Having three maturations, fruits, consequences, results.	दक्षिणभागः iii. 26. Southern part. (Most editions read दक्षिणः भागः).
त्रिषु	ii 18.	दग्धक्लेशवीजम् iii. 55. With seed of misery burnt, consumed.
त्रीणि	i. 24; iii. 4, 26 Three.	दग्धक्लेशवीजस्य ii. 4; iii. 55. Of (the wise person) whose seed of misery has been burnt, i. e. sterilised (by true knowledge).
त्रेषाः	ii. 34 Three-wise; in three ways.	दग्धवीजकल्पान् ii. 2.
त्रैलोक्यम्	iii. 13 The triple world; the triad of worlds; the three worlds together.	दग्धवीजकल्पाः ii. 10, 11. Like, having the form of, similar to, resembling, burnt i. e. sterilised seeds.
त्रैलोक्यमध्ये	iii. 26 Within the triple world.	दग्धवीजभावम् ii. 26. To the being, the state, of burnt seeds.
त्र्यध्या	iii. 13 Having three paths.	दग्धवीजभावः iv. 28. Reduced to the state of a burnt seed.
त्र्यध्यानः	iii. 13; iv. 13 (Plural of above).	
—त्वक्	ii. 19.	
त्वग्लोहितमांसस्नात्वस्थमज्जाशुकाणि	iii. 29 Cutaneous (dermal) tissue, blood (liquid tissue), flesh (fibrous tissue), cartilage (cartilaginous tissue), bone	

दग्धवीजभावा ii. 4. Being in the state of a burnt seed; (fem.):
 दग्धवीजभावा: ii. 13; iv. 28.
 दग्धवीजभावोपगमः ii. 26. The coming on, supervention, assumption, attainment, of the condition of burnt seeds.
 दग्धवीजस्य ii. 4. Of the burnt seed.
 दग्धवीजानाम् ii. 4. Of burnt seeds.
 दग्धम् ii. 4. Burnt.
 दग्धशालिवीजकल्पानि !!! 50. Like burnt paddy-seeds.
 दण्डकारण्यम् iv. 10. The forest named Dandaka.
 दण्डासनम् ii. 46. 'Rod-posture'; (a particular yogic posture in which the practiser is 'stretched out like a rod').
 —दत्ते iv. 10. (दा, to give).
 —ददानः ii. 33.
 —दधाति ii. 23. (धा, to 'do', to place, to put).
 —दधाति iv. 21.
 —दधि—iii. 26. (Curd).
 दरिद्राणम् ii. 19. Impoverishment. (Some editions read दरिद्रता, poverty).
 दरिद्राति ii. 19. Becomes poor.
 —दर्श— iii. 36.
 —दर्शन—i. 30; ii. 6, 41.
 —दर्शन— i. 12, 16; ii. 17, 23, 24, 43; iii. 37; iv. 15, 25.
 दर्शनकार्यवसानः ii. 23. Ending with the act of vision.

दर्शनज्ञानम् ii. 23. Vision-knowledge; illumination; the knowledge that is identical with, is of the nature of, or arises from, direct vision.
 —दर्शनम् iii. 32.
 —दर्शनम् i. 29; ii. 15, 23, 24.
 दर्शनम् i. 4, 43; ii. 18, 23, 44; iii. 32. (दश्, पश्य, to see). Seeing; view; vision, recognition, of the Self; vision; doctrine; system of philosophy.
 दर्शनवर्जिताः iii. 15. Deprived of, beyond, vision.
 दर्शनशक्तिः ii. 6, 23. The power of seeing, knowledge, cognition, awareness.
 —दर्शनस्य ii. 23, 25.
 दर्शनस्य ii. 23.
 —दर्शना ii. 24.
 —दर्शनात् ii. 4, 17, 30; iii. 41.
 दर्शनात् ii. 24.
 —दर्शनाद्या ii. 43.
 —दर्शनानाम् iii. 52.
 दर्शनाभावः ii. 23. Absence or lack of vision.
 दर्शनार्थम् ii. 23. For the sake of vision.
 दर्शनीयः iii. 46. Worthy to see.
 दर्शयति ii. 20 Shows.
 दर्शितविषयत्वात् i. 4; ii. 17; iii. 35 Because of having objects shown to it.
 दर्शितविषयस्य ii. 23 Of (the Self,

the soul, the purusha) to which objects have been exhibited.

दर्शितविषया i. 2 That (Chitī-Shakṭi, Principle or Power of Consciousness, the Self, Purusha) to which objects, sensuous things, have been or are exhibited; spectatress.

—**दर्शितः** iii. 13.

—**दर्शिनः** iv. 25.

—**दर्शिनः** iv. 23, 25.

दश iii. 13 Ten.

दशसु iii. 18.

दशस्थाने iii. 13. In the place of tens.

दष्टः ii. 15. Bitten, stung.

दहति iii. 45. Burns.

दहरम् iii. 34. Hollow; empty space; subtle, small, infinitesimal; the cairty of the heart; the heart.

दहेत् iii. 22. may burn up.

—**दा**—iv. 4.

—**दात्**—ii. 30.

—**दान**—iv. 10.

—**दानात्** iii. 42; iv. 7.

—**दानानि** iv. 14.

—**दानेन** ii. 33.

—**दाय** iii. 54; iv. 4, 9, 14, 33.

दारेषु ii. 33. In, among, the wives.

—**दिक्**—ii. 37.

—**दित्सते** ii. 30.

—**दित्सा**—ii. 32.

—**दिचम्** iii. 26.

दिवि iii. 26. In heaven.

दिवौकसः ii. 5. Dwellers of heaven;

gods. (Gr. *theos*, god, *oikos*, house).

दिव्यन्धविज्ञानम् iii. 36. Knowledge, experience, of 'divine', superphysical, subtle, fragrances.

दिव्यगन्धसंवित् i. 35. Consciousness, awareness, 'sensing' of 'divine', subtle, superphysical scents; 'clair-olfaction'.

दिव्यम् iii. 4. 'Divine', heavenly, superphysical.

दिव्यम् ii. 42; iii. 41.

दिव्यरससंवित् iii. 36; i. 35. Consciousness, awareness, 'sensing' of 'divine', subtle, superphysical taste; 'clair-guestation'.

दिव्यरूपसंवित् iii. 36. Do. of forms, sights, shapes; clair-voyance.

दिव्यशब्दश्रवणम् iii. 36. Do. of sounds; clair-audience.

दिव्यस्पर्शाधिगमः iii. 36. Do. of tacts, touches; 'clair-palpation'.

दिव्यादिव्यविषयसम्प्रयोगे i. 15. In or for the contact, engagement, experience, proximity, enjoyment, or employment, of 'divine' or superphysical and non-divine or physical objects.

दिव्ये iii. 51. In the 'shining', the 'divine'.

—**दिश्य**—iv. 33. (Here some editions read अधिकृत्य in place of उदिश्य).

दिशा iv. 14. By this direction; in this way, this manner.	—दुःख—i. 11, ii. 9, 15, 55; iii. 18, 26.
दिशादिशि iii. 26. In direction upon direction; in every direction; in quarter after quarter.	दुःख—i. 11; ii. 8, 14, 15, 17, 25, 34; iii. 18; iv. 10, 15.
—दिश्यते i. 33, 35.	दुःख—i. 31, ii. 8.
—दीप—i. 35; iv. 10.	—दुःखम् ii. 9.
—दीपयति ii. 20.	दुःखम् ii. 15, 16. Pain; painful.
—दीपः iii. 51, 54.	दुःखम् i. 10, 31; ii. 5, 14, 15, 16, 17, 25, 34; iii. 18; iv. 11.
—दीपस्य iii. 51.	दुःखकारणनिवृत्तौ ii. 25 On the 'retirement', cessation, removal, abolition, of the cause of pain.
—दीपिः ii. 28.	दुःखज्ञानम् iv. 15 Knowledge, experience, feeling, of pain.
दीपिः ii. 28, 52 Shining; radiance; shining forth; luminosity; effulgence.	—दुःखता ii. 15.
—दीपेन ii. 33.	दुःखत्वे ii. 28. In painfulness.
—दीयन्ते ii. 30.	दुःखपक्षे iii. 18 On the side of pain; in the category of pain.
दीर्घकालनैरन्तर्यसत्कारासेवितः i. 14. 'Served', followed, tended, observed, propitiated, practised, for a long time, and unremittingly, uninterruptedly, (without break, interruption), and with 'reverent trust', 'loving faith', fervour, ardour, (not doubtfully, or in the spirit of levity or play).	दुःखपङ्क्ते ii. 15 In the mire, quagmire, of pains and sorrows. (Cf. 'slough of despond').
दीर्घकालासेवितः i. 14 Practised, 'served' for, a long time.	दुःखप्रतीकारः ii. 17 Remedy, 'counter-action', of pain.
दीर्घम् iii. 26 Long.	दुःखफलाः ii. 14 Having pain for fruit; painful in the result, in effect.
दीर्घसूक्ष्मः ii. 50 Long and subtle or fine; prolonged and attenuated.	दुःखघडुलः ii. 15 Painful; full of pains; with pain preponderant.
दीर्घसूक्ष्मः ii. 50, 51.	दुःखयति ii. 15, 34 Pains; distresses; causes pain.
—दुःख— i. 33; ii. 5.	—दुःखयोः iii. 18.
	दुःखविपाकस्य ii. 34 Of the maturation or fruit of pain; or, of that of which pain is the fruit.
	दुःखसंस्काराशयः ii. 15 Germ of

the tendency or disposition to or of pain.	दुःखितेषु i. 33; iii. 23 Amongst the miserable; amongst those who are in pain.
दुःखसमुदायस्य ii. 15 Of the 'coming together', 'gathering', crowding, accumulation, of pains. (सम् + उत् + आ + ई, to go; going or coming together).	दुःखे ii. 5, 8, 15. —दुःखे iv. 11. —दुःखैः ii. 15. —दुःखैः ii. 5.
दुःखसाधनानि ii. 15 The 'accomplishers', makers, means, of pain.	दुःखोत्पादात् ii. 34 From the creation, production, or causing to others, of pain.
दुःखस्य ii. 17.	दुःखोपरमः ii. 25 Cessation of pain.
दुःखस्रोतः ii. 15. Stream of sorrow.	दुरात्मनाम् iv. 7 Of the evil-souled.
दुःखस्वरूपः iii. 18 Of the 'own-fom', the nature, of pain.	दुर्बलम् ii. 52 Of 'poor strength'; weak.
दुःखहेतोः ii. 17 Because of pain; from the cause of pain.	दुर्बलाः iii. 13.
दुःखाज्ञानानन्तफलाः ii. 34 With endless fruit of pain and ignorance; fruiting, fructifying, resulting, in endless pains and errors.	दुर्विज्ञाना ii. 13 Difficult to know.
दुःखाज्ञानानन्तफलाः ii. 34.	दुहिता iii. 13 Daughter.
दुःखात् iv. 11.	दूरदेशतया iv. 9 By distance of place; because of distance; in consequence of being far off.
दुःखानि ii. 15.	दूरात् ii. 43 From a distance.
दुःखानुभवात् ii. 15 Because of, from, experience of pain.	दृक्शक्तिः ii. 6, 20 The power of, i. e., known as, 'seeingness', 'seer-ness', Consciousness, Awareness (mere, pure).
दुःखानुशयी ii. 8 'Sleeping with', accompanying, pain; going with, following upon, pain.	द्वदर्शनशक्त्योः ii. 6 Of the (two) powers (of) Consciousness (pure and simple, mere Awareness) and cognitive intelligence.
दुःखानुशयी i. 11.	द्वदर्शनशक्त्योः ii. 17, 22.
दुःखानुस्मृतिपूर्वः ii. 8 Preceded by remembrance of pain.	दृढभूमिः i. 14 Firm-grounded.
दुःखाभिज्ञस्य ii. 8 Of him who knows pain, who has experienced pain.	दृढभूमिः i. 14.
	ददाम् i. 35 To the strong, firm, dense, hard (sem:)

ददीभविष्यति iii. 51 Will become firm, strong, hard.

दशिमात्रः ii. 20 Pure consciousness; simple awareness.

दशिमात्रः ii. 20.

दशिरूपस्य ii. 17, 21, 23 Of that which has the form of Awareness.

दशः ii. 25 Of the Principle of Consciousness.

दशः ii. 22, 25.

—दश्य— iv. 23.

—दश्य—iii. 49.

—दश्यः iii. 45.

दश्यः iii. 35 'Visible'; the 'seen'; the object-world; object (as contrasted with the Subject, the knower, the Self).

दश्यते i. 9; ii. 5, 9, 17, 21, 23; iii. 15, 35; iv. 10, 19, 30 Is seen.

दश्यत्वात् iv. 19 Because of 'seeability', 'visibility', objectivity.

दश्यत्वात् iv. 19.

दश्यत्वेन i. 4; ii. 17; iii. 55 By seeableness, visibility; by reason of being 'object', being the seen, the known.

दश्यधर्मत्वेन ii. 23 By the quality of possessing, or being of, the nature of object; because of having objectivity; by reason of having the property of 'object-ness'.

दश्यप्रत्यग्यापेक्षम् ii. 23 Depending

on, relative to the idea, notion, belief, hypothesis, assumption, of object'; dependent on the idea that there is an object (contraposed before the subject).

दश्यम् ii. 18 The to-be-seen, seeable, visible; the object-world (neu:),

दश्यम् ii. 17, 18, 20, 21, 22, 23. दश्यमानः ii. 4 Being seen; visible; appearing.

—दश्ययोः ii. 17.

दश्यस्य ii. 21 Of the seen; the visible, the to-be-seen or seeable.

दश्यस्य ii. 21, 23.

दश्यस्त्रूपम् ii. 18 Of the own-form' or nature of object.

दश्याः ii. 17.

दश्यानाम् ii. 19.

—दश्ये iv. 21.

दश्ये ii. 23.

दश्यते iv. 25 (Two) are seen.

दश्येन ii. 23.

—दष्ट—ii. 12, 13.

—दष्टः ii. 50.

—दष्टः ii. 50, 51; iii. 14.

दष्टः i. 7; iv. 19, 33 Seen (masc.) (दशा, पश्य, to see).

दष्ट—i. 7, 15, 41; ii. 12, 13.

दष्टजन्मवेदनीयः ii. 12, 13 To be experienced, realised, in the 'seen' or immediate present birth.

दृष्टजन्मवेदनीयस्य ii. 13.	दृष्टान्तोपादानम् i. 41 The taking of an example, an instance, an illustration; 'to take an example'.
दृष्टम् i. 8, 42; ii. 30; iii. 14, 17, 26.	दृष्टिपथम् iv. 13. The path of vision.
दृष्टविषयवित्तुण्णस्य i. 15 Of him who has ceased to 'thirst' for things seen, i. e., the things of sense, the things of this world.	दृष्ट्वा ii. 15 Having seen.
—दृष्टस्य i. 32.	देवः i. 1 A god, a superhuman being, 'who shines'. (दिव्, to shine, to play, to be glad).
—दृष्टः ii. 50; iii. 15.	—देवता— ii. 44.
दृष्टादृष्टजन्मवेदनीयः ii. 12 To be 'felt', 'experienced', realised in or as belonging to seen and unseen (present and future) births.	—देवता—ii. 12.
दृष्टानुमितार्थः i. 7 He by whom a 'meaning', 'a thing intended', a fact, has been seen or inferred.	देवत्वेन ii. 12 By 'god-hood', 'godness', 'godship', divinity.
दृष्टानुमितार्थे i. 7.	देवदत्तः ii. 19 (A proper name, 'God-given', 'Theoatus').
दृष्टानुश्रविकविषयदोषदर्शी i. 16 One who sees the evil inherent in all objects of enjoyment, 'seen', or 'heard', sensuous as well as supersensuous, mundane and celestial.	देवनिकायः iii. 26 A race, group, class, of minor devas; spirits; sub-gods; demi-gods.
दृष्टानुश्रविकविषयवित्तुष्णस्य i. 15 Of him who has ceased to crave for objects 'seen' or 'heard' (physical or super-physical, 'visible' or 'revealed')	देवनिकायाः iii. 26.
दृष्टान्तः iv. 19 Illustration; example; instance; 'that of which the end, the finality has been seen'.	देवत्राह्वाणार्थे ii. 31 For the sake of the gods and the brāhmaṇas' i. e., 'the men of Brahma, spiritual knowledge'.
दृष्टान्ते iii. 53.	देवमनुष्याः iii. 26, 44 Gods and men.
	देवमनुष्येषु iii. 18.
	देवसमा iii. 26 The hall of the gods.
	देवाः ii. 44; iii. 51.
	देवान् iv. 33.
	देवानाम् i. 19; ii. 12; iii. 51.
	—देश— ii. 31; iv. 9.
	—देश—iii. 41, 48, 53,
	देशः ii. 5, 50 Country; place;

direction; space (दिश्, to direct to point out).	देशलक्षणभेदः iii. 53 Difference of position and charactering works.
देशकालनिमित्तानवधारणात् ii. 13 Because of the indefinability, unascertainability, of (its) space, time, and causality.	देशलक्षणसारूप्ये iii. 53 On similarity of place and mark. —देशस्य iii. 53.
देशकालनिमित्तानुभवावच्छिन्नेषु i. 44 Defined, delimited, characterised, by experience, awareness, cognisance, of space, time and causality.	देशान्तरप्राप्तेः i. 7 Because of 'reaching' another place. देशान्तरे ii. 45 In another place.
देशकालनिमित्तानुभवैः iii. 18 By experience of space, time, and causation.	देशावच्छिन्ना ii. 31 Conditioned, defined, marked off, divided off, by place or space. देशो iii. 2.
बेशकालाकारनिमित्तापवन्धात् iii. 14 By the 'un-tying', the absence, keeping away removal of (the proper) place, time, form, and cause.	देशेन ii. 50. —देशेभ्यः iii. 14.
देशकालसद्ग्रह्याभिः ii. 50 By (extent or reach or length in) place, by duration, and by number.	देशेषु iii. 1. —देशैः iii. 53. —देश्याः iii. 14. —देहा iii. 43. —देहाः iii. 26. —देहानाम् i. 19; iii. 48; iv. 7. देहान्तरिता iv. 1 Belonging to, screened off by, 'intervened' by, another body or birth.
देशकालसङ्क्षेपाभिः ii. 51. —देशतया iv. 9.	देहान्तरे ii. 45 In another body. —देहे iii. 22. —दैवतानि ii. 28.
देशबन्धः iii. 1 'Place-binding'; 'tying down to one place'; confinement to one definite spot; limitation of or to a place; definition of centre, sphere, spot or place; circumscription.	दैवम् iv. 8 Divine; heavenly. दैवानुगुणाः iv. 8 'Following', in keeping with, in accord with, consonant with, divinity; having the qualities that resemble divine qualities. —दैविकम् iii. 22.
देगभेदः iii. 53 Difference of place or space.	—दोष—i. 15; ii. 13, 30.
—देशम् iii. 52.	—दोषः iii. 13.

दोषः iii. 13 Fault, defect, vice.
दोषवीजन्तये iii. 50 On the 'consumption', destruction, of the seeds of sin.
दोषाः iii. 29 Faults; (the principal materials or constituents which make up the body-called faults because of the reasons given in ii. 3, 15).
दोषात् iv. 25.
—**दोषान्** iii. 51.
—**दौर्मनस्य**—i. 31 ('Ill-minded'-ness; restlessness; deperession of mind).
यावापृथिव्योः iii. 32 Of sky and earth.
—**योतयति** i. 1.
योतयन्ति iii. 17 (They) light up, illumine.
योत्यते i. 43 (दिव्, द्यु, to shine) is illuminated, is shown forth, indicated, lighted up.
चौः ii. 5 Heaven, sky.
द्रढयन्ति ii. 3 Make hard, firm; strengthen; confirm.
द्रव्यम् ii. 33; iii. 44, 47, 52 Substance; 'that which can melt, run'; thing.
द्रव्यतः iv. 12 From substance
द्रव्यत्वेन iv. 12 By substantiality; in the shape of, or as, substance.
द्रव्यपरिणामः iii. 13 Modification, change, of or into or as substance.
द्रव्यस्य iii. 13.

द्रव्याणाम् ii. 30,
द्रव्यान्तरतः iii. 13 Because of, from, another, substance; because of being another substance, something else (than before).
द्रव्यान्यथात्वम् iii. 13 Otherwiseness of substance; change of an object into another object, another substance, something else.
द्रष्टव्यम् i. 41 Should be seen, noted; is observable.
—**द्रष्टा** ii. 20.
द्रष्टा ii. 20 Seer; knower.
द्रष्टा ii. 17.
द्रष्टुः i. 3. (दश्, पश्य, to see) Of the seer, spectator, (silent and inactive) watcher, (mere) witness.
द्रष्टुः ii. 20, 23.
द्रष्टृदृश्ययोः ii. 17 Of seer and seen.
द्रष्टृदृश्योपरक्तम् iv. 23 Colored with, tinged with, seer and seen.
द्रष्टृदृश्योपरक्तम् iv. 23.
द्राक् i. 14 Rapidly; quickly; readily; at once.
—**द्रुग्माः** iii. 51.
—**द्रोहः** ii. 30.
द्रन्दः ii. 32 Two-and-two; pairs of opposites.
द्रन्द्वसहनम् ii. 32 Endurance of pairs of opposites.

द्वन्द्वानभिधातः ii. 48 Not being 'stricken' by, non-oppression by, the opposites; not-feeling of, not being affected by, the pairs of opposites.

—**द्वन्द्वी** ii. 23.

द्वन्द्वैः ii. 48.

द्वयम् i. 16 Duad; two; pair; (neu:).

द्वयी i. 11, 36; iv. 33 Do: (fem:).

द्वये iii. 15, 18 Two pairs.

द्वयोः i. 24; ii. 18, 50; iii. 15, 52, 53 Of two.

—**द्वारा** iii. 13.

द्वारा iv. 16 By (this) 'door', way, path.

द्वारीभवन्ति i. 35 Become or act as 'doors', gate-ways, paths, passages, means, helps. .

—**द्वारे** iii. 26.

—**द्वारेण** iii. 15, 55; iv. 7.

—**द्वि**—ii. 19.

द्विगुणद्विगुणोत्तरायुपः iii. 26 With successively 'double and double' life-periods; each succeeding class having a lifetime twice as long as that of the preceding.

द्विगुणः iii. 26 Twofold; double, (plu:).

द्विगुणेन iii. 26 By double as much.

द्विचन्द्रदर्शनम् i. 8 (The optical hallucination of) seeing two moons.

द्वितीयम् iii. 44 Second; (neu:).

द्वितीयः i. 17; ii. 50, 55; iii. 13, 44, 51 Do: (masc.).

द्वितीया ii. 13 Do: (fem:).

द्वितीये iii. 26.

द्विधा ii. 28 In two ways.

द्विविधम् iii. 22; iv. 10 Of two kinds; (neu:).

द्विविधः i. 2, 19; iii. 44 Do: (masc:).

द्विविपाकारम्भो ii. 13 Beginner, initiator, cause 'maturatious', fruitious, of two results.

द्विष्टः iii. 44 Seated in, dependent on, two; established in two ways.

द्विसहस्रायामाः iii. 26 Two thousand (yojanas) high or long.

—**द्वीपः** iii. 26.

द्वीपेषु iii. 26 In islands, continents.

द्वे ii. 13 Two; (fem: and neu:).

—**द्वेष**— ii. 3.

—**द्वेष**—i. 8; ii. 55.

—**द्वेषः** ii. 8.

द्वेषः i. 11; ii. 8, 28; iv. 11 ('Two'-ness; feeling of 'two'-ness, separateness; separateness; desire to put another away, to 'divide' off; dislike; disaffection; repulsion; hate.

—**द्वेषौ** iv. 11.

द्वेषजः ii. 15 Hate-born.

द्वेषदुःखानुसृतिनिमित्तः iv. 10 Caused, occasioned, generated, by the recollection of hate

and pain, or of pain accompanied with hate or dislike	
द्वेषमोहकृतः ii. 15 Produced by hate and perplexity, error (or confusion, fear).	
द्वेषानुविद्धः ii. 15 Pervaded, permeated, threaded and pierced, by hate.	
द्वैषि ii. 15 Hates.	
द्वौ iii. 52. Two; (masc.).	

—ध—

—धर्म—iii. 14, 45.	
—धर्म—i. 2, 25, 44; ii. 19; iii. 10, 15, 45; iv. 10, 12.	
—धर्मः i. 9; ii. 33; iii. 11; iv. 3.	
धर्मः i. 1, 9, 32, 33, 43; ii. 23, 28, 34; iii. 13, 14, 15, 18, 50; iv. 3 (From धृ, धर्, to hold, support, bind together).	
1. That which holds together; supports, preserves, makes a thing what it is; constituent principle; function; property, characteristic; the attribute which is the essence of a thing, its substratum, as it were; the law of the nature of a thing; nature. 2. Law, (<i>legere</i> , to bind), which binds human beings together in the bonds of rights and duties; binding, governing, guiding force, internal and external; moral law, imposed by conscience, or ordained and imposed by the	

compelling power of human authority, legal or other. 3. Religion, (*re*, back, *legere* to bind), which binds souls together and to God in the bonds of love and devotion. 4. Merit acquired by obeying such legal, moral, religious guidance and authority; the helpful power and property of good deeds, helpful to doer as well as object and recipient; virtue.

—धर्मकम् iii. 13.

—धर्मकः i. 43.

—धर्मकस्य ii. 9; iv. 10.

—धर्मकाः ii. 19.

—धर्मकेभ्यः i. 16.

—धर्मकेषु i. 44.

धर्मज्ञानवैराग्यैश्वर्योपगम् i. 2 Going, approaching, tending, towards virtue and wisdom and detachment and sovereignty.

धर्मतः iii. 13 From धर्मा.

धर्मत्वम् iii. 13 Attributeness; the condition of (being a) quality.

धर्मत्वे iii. 13 In the state of (being a) धर्मा.

—धर्मत्वेन ii. 23; iii. 49.

धर्मद्वारा iii. 13 By the 'door' of attributes; through the धर्मा.

धर्मधर्मिणोः iii. 13. Of property and thing; of attribute and substance (possessing the attribute).

धर्मधर्मिभेदात् iii. 13 By the difference of or between attribute and substratum.

धर्मधर्मिभेदे iii. 15 In the difference of 'phenomenon and noumenon', property and thing, attribute and substance.

धर्मपरिणामः iii. 13 Succession of the attributes (of exhibition and inhibition).

धर्मपरिणामक्रमः iii. 15 Order of change of property.

—धर्मम् iv. 3.

धर्मम् iv. 3, 10.

धर्ममात्रम् iii. 13, 14 Only or the whole of the attribute; the exact measure of the total property; neither more nor less than the property.

धर्ममात्रव्यावृत्तिः iii. 44 Change, alteration, of function or property only.

धर्ममात्राणाम् ii. 22 Of all attributes only.

धर्मपैघः iv. 29 'The cloud which showers virtues'; 'the cloud of holiness'. The kind or stage of samādhi, or trance, named Dharmamegha, in which the dharmas, laws of nature, laws of the world-order, the secrets of God's Nature and Nature's God, rain upon, become clear to, the mind of the en-tranced yogi.

धर्ममेघः iv. 29.

धर्ममेघानोपगम् i. 2 Inclining, approximating, to the state of trance-meditation called dharmamegha.

धर्मयोः iv. 32.

धर्मयोः iii. 11, 13 Of two dharmas.

धर्मलक्षणाभ्याम् iii. 15 From property and mark.

धर्मलक्षणावस्थापरिणामाः iii. 13

Transformation of dharmas (i. e., the 'form'-attribute, the attribute of form, as e. g. of 'clay-ness' into 'jar-ness', i. e. of a lump of clay into a jar), and sequential changes of lakshanas (i. e.) the three stages, special characteristics, viz., past 'unbornness', present 'createdness', future 'destroyedness'), and developments of the successive avasthās, states or conditions, (as e.g., at first newness, then oldness; first freshness, then worn-out decay). (This looks very obscure jargon and 'logomachy' as translated, more or less literally. The significance is seen in the process of evolution and involution. Modern science with or despite its ever-changing and conflicting theories and speculations, has approached the fact that *all* potentialities are present in every atom, at least in every 'living atom' or

biophore or zygote; these potencies have been named 'ids' or 'genes'. Ancient science only adds what modern science is also beginning to think to be very likely, that all atoms, super-atoms etc., are *living*. And it says that evolution consists in the gradual unfoldment of these potentialities. The technical expressions used by the *Yoga-Bhāṣya* seem intended only to indicate the three implications of this faith; viz. (1) that the unfoldment of any one potentiality implies the becoming latent of another that was before patent; (2) that this means that what was formerly hidden in the 'future' has now become the 'present', and the 'present' become the 'past'; (3) that this again means that what was manifesting dynamically is weakening into staticity, while what was static is strengthening into dynamicity. This is suggested as a possible way of interpreting intelligibly, in modern terms, the language of the old passage, which is undoubtedly very technical and obscure).

धर्मलक्षणावस्थापरिणामाः ii. 19; iii. 13.

धर्मलक्षणावस्थापरिणामेषु iii. 16.

धर्मलक्षणावस्थापरिणामैः iii. 13.

धर्मलक्षणावस्थारूपेण iii. 13 By or in the shape or form of attributes, stages and conditions.

—धर्मवत् iii. 18.

—धर्मस्य i. 9; iv. 3.

धर्मस्य iii. 13, 15.

—धर्मौ i. 9; iii. 35.

—धर्माः i. 42; iii. 9, 18.

धर्माः ii. 17; iii. 13, 14, 15, 52; iv. 12.

—धर्माणः ii. 18.

धर्माणाम् iv. 12 Of dharmas.

धर्माणाम् iii. 13.

धर्मात् iii. 13; iv. 11.

—धर्मात् iii. 13; iv. 17.

धर्मादि iv. 2 Merit etc.

धर्मादिनिमित्तापेक्षम् iv. 10, 15
Dependent on merit etc. as its cause, condition, occasion.

धर्मादेः iv. 11 Of dharma etc.

धर्माधर्मरूपाः iii. 18 Of the form or nature of merit and demerit

धर्माधर्मौ ii. 15; iv. 11 Merit and demerit; virtue and vice; piety and sin.

धर्मानभ्यधिकः iii. 13 Not more than, not other than, the attribute.

धर्मान्तरम् iii. 13 Another property.

धर्मान्तरेभ्यः iii. 14 From other properties.

धर्मान्तरोत्पत्तिः iii. 13 The birth of another property.

धर्मान्तरोदये i. 43 On the arising of another Dharma. (Some editions read धर्मान्तरोदयः, and others, धर्मान्तरस्य कपालादेहदये).
 धर्मान्यथात्वम् iii. 14 'Otherwise-ness', change of property.
 धर्मपेक्षम् iv. 15. With reference to, because of, depending on, merit.
 —धर्मपेक्षम् iv. 15.
 —धर्मिणः ii. 2.
 धर्मिणः iii. 12, 13, 14, 15 Of the possessor of the dharma or dharinas.
 —धर्मिणा iii. 10.
 धर्मिणाम् ii. 22 Of substrata, functionaries; (sometimes the primal three guṇas, attributes, which serve as the unmanifest substrata of all manifest attributes).
 धर्मिणि iii. 13, 15.
 धर्मित्वेन iii. 11 By the condition of (being) the substratum.
 धर्मिविक्रिया iii. 13 The transformation, change, 'curdling,' of the substratum.
 धर्मिसमन्वागतौ iv. 12 (The two) accompanying, latent, co-existent, in the substratum.
 धर्मिस्त्रूपम् iii. 13 (To) the 'own-form,' nature, character, of the substratum.
 धर्मिस्त्रूपमात्रः iii. 13 Of only the own-form, the essence, the

very nature or substance, of the substratum.
 धर्मिस्त्रूपमात्रत्वात् iii. 14 Because of being of only the own-form of the substratum.
 धर्मिषु iv. 33.
 धर्मी iii. 14 The possessor of dharma or property; substrate; functionary.
 धर्मी iii. 13, 14, 15; iv. 12.
 —धर्मेषु iv. 33.
 धर्मेषु iii. 14.
 —धर्मैः iv. 25.
 धर्मैः iii. 13, 44.
 धात्वः iii. 29 (धा to 'do', to put, place, keep in place, 'do up', make up, con-sti-tute, compose, keep up, hold up, maintain. The seven dṝhāṭus, 'tissues', of the body, 'chyle, blood, flesh, fat, bone, marrow, semen-ovum', are so called because they constitute and maintain the body: एते सप्त स्वयं स्थित्वा देहं दधनि यन्नृणाम् । रसात्तुड्गांसमेदोऽस्थिपञ्जाशुक्राणि धात्वः ॥ Bhāva-prakāsha I, i. 131). Tissues; constituent substances. (The word dṝhāṭu, in grammar, means the verb).
 धातुरसकरणवैषम्यम् i. 30 Dis-ease, ill-health, disturbance of proportion and equilibrium, of tissues, liquids, and organs or 'instruments.'
 धात्वर्थमात्रम् i. 9 Only the sense

or meaning of the root or verb.	—धार्यते iv. 23, 24.
—धान—iii. 17.	—धार्यन्ते ii. 29.
धान्यमूलानि iv. 3 The roots of grain-plants.	—धार्येत iv. 23.
—धारण—i. 7; ii. 18, 19, 20.	—धीयमानैः iii. 17.
—धारणम् iv. 20.	धूमज्ञानम् ii. 28 The knowledge, the perception, of smoke.
—धारणम् i. 34; ii. 18; iv. 21.	—धूयते ii. 11.
—धारणा— ii. 29.	—धृतयः ii. 28.
धारणा iii. 1. (धृ, धर्, to hold; causative धारय्, to cause to hold; to hold firm, steady, still). Causing (the mind) to hold firm, steady, still, fixed to one spot; concentration; fixed ideation; retention; tentativeness; holding on to one object, one idea, in the mind or by the mind.	धृतिकारणम् ii. 28 The supporting or maintaining cause; the cause of fortitude, of holding on.
धारणा iii. 1, 43.	—ध्यान—ii 29.
—धारणात् ii. 13, 51.	—ध्यान—i. 2; iii. 4, 7, 16, 26.
धारणातः iii. 43 From, by means or because of, concentration.	ध्यान—i. 48.
धारणाध्यानसमाधित्रयम् iii. 4, 7, 16.	ध्यानज्ञम् iv. 6 Born of contemplation.
The triplet of concentration, contemplation and rapport.	ध्यानम् iv. 6.
—धारणाभ्याम् i. 34.	ध्यानम् iii. 2 (धृै, ध्याय्, to dwell upon, to 'think' of, a thing).
—धारणाभ्याम् ii. 53.	Intent observation; continuous attention; contemplation. (By the dictionary and etymology, 'con-templa-tion' is marking out an area, a templum, for observation; and this fits in exactly with the technical definition of धारणा in the text. And, on the other hand, 'con-cen-tra-tion,' 'confining to a centre, may be said similarly to fit in with the technical definition of ध्यानम् as continuous, unbroken, 'one-pointed' or single-minded 'stretching'
धारणासु ii. 53.	
धारयतः i. 35, 36 Of (the person) concentrating, 'holding'.	
धारयति iii. 17 Supports, holds, maintains, keeps on or up.	
धार्मिकः ii. 36 Virtuous; meritorious.	

of an idea, a belief, a thought or conception or cognition. Yet, on the whole, considering all the associations and conventional uses of the two words, it seems best to render धारणा by concentration, and ध्यान by contemplation. Martial phraseology is analogous. Forces are 'concentrated' at a particular spot or point, as the chitta-mind is concentrated at some spot or point in the body or outside; and as a military operation, a march, an attack, is 'contemplated,' against, or on, a fort or other distant object, so the mind 'contemplates' one object with the intention, as it were, of throwing itself on or into it, to grasp and conquer the whole of it, to discover all its ins and outs, to seize hold of and identify itself with it, to make it not only 'mine', but that final degree of 'mine', viz, 'me', which constitutes समाधि, occupation or 'possession' of, rapport or identification with, the object, 'collected absorption' or 'absorbed collectedness' of the mind, rapture, raptness.

ध्यानम् iii. 2, 3.

—ध्यानवताम् iv. 7.

—ध्यानहेयाः ii. 11 Avoidable, destructible, by contemplation.

ध्यानात् i. 39.

ध्यानाभ्यासरसेन i. 48 By the growing 'taste' for, joy in, the practice of contemplation.

ध्यानाहाराः iii. 26 Feeding on, nourished by, contemplation; having contemplation for food. (The old live in memory; the young in action).

ध्यानेन ii. 11.

ध्यायिनः i. 2 The contemplators; yogis.

ध्यायिनाम् iv. 10.

ध्यायेत् i. 39 May contemplate.

ध्येयस्वभावावेशात् iii. 3 By the incoming, entrance, influx, inspiration, 'obsession', 'possession', of or by the nature of the object contemplated.

ध्येयाकारनिर्भासम् iii. 3 Showing forth the form of the object contemplated.

ध्येयालम्बनस्य iii. 2 Of the (idea) which 'supports' the contemplated object, or is supported by and hangs on it.

ध्रुवा ii. 5 Fixed; steady; certain; permanent.

—ध्रुवात् iii. 26.

ध्रुवे iii. 28 In or on the pole star.

ध्रुवे iii. 28.

—ध्वनि—iii. 17.

ध्वनिपरिणाममात्रविषयम् iii. 17

Having for object, cognising, only the transformations, changes, developements, results, of inarticulate sound.

—न—

न iii. 20; iv. 16, 19 No; not.

न i. 1; ii. 1; iii. 6; iv. 3; etc.

—नश्चन्न—iii. 26.

—नदी i. 12.

ननु i. 45 Surely; but surely.

नन्दति ii. 3 Rejoices.

नन्दनम् iii. 26 'The place which gives joy'; the heavenly garden of Indra the king of the gods; elysium.

नन्दीश्वरः ii. 12 Nandī-īshvara, the name of one of the chief officers of the staff of Shiva-Rudra. (By very great tapas, he was suddenly transformed from a very low birth to the chief servant of Shiva).

नन्दीश्वरचत् ii. 13 Like Nandī-īshvara.

नन्दीश्वरादयः iv. 3 Nandī-īshvara etc.

नमसः iii. 26 Of the sky.

—नमयन्ति ii. 3.

नयनात् iii. 39 Because of leading.

—नरक—iii. 26.

नरकतिर्यक्तप्रेतादिषु ii. 34 In purgatory, in the animal kingdom, and in (earthbound) ghosts. (नरकः, the 'small man', the

'evil man'; इ, to go, प्र-इतः, the 'departed', the 'gone on'; तिर्यक्, slanting, horizontal, the animals whose alimentary canals run slantwise or horizontally).

नरकतिर्यग्भर्भसम्भवम् iii. 18 Born of purgatories and of animal wombs.

नरकतिर्यग्भवम् iii. 18 Arising from, born of, purgatory and the animal kingdom.

नव i. 21, 30; ii 28; iii. 26 Nine.

नवः i. 50 New; (masc:).

नवम् i. 24 Do: (neu:).

नवघा ii. 28 Nine-fold; in nine ways.

नवपुराणताम् iii. 13 Newness and oldness.

नवस्य iv. 33 (Some editions omit this word).

नवा ii. 5 New; (fem:).

—नश्यति ii. 21.

नश्येत् ii. 13 May perish; may be destroyed.

—नष्टम् ii. 22.

नष्टम् ii. 22 Destroyed; perished. (नश, to perish, to disappear).

नहुषः ii. 12 Nahusha; (the name of one of the famous kings, in the Puranas. He officiated as king of the gods for a period, when Indra was in hiding, after having been defeated by the titun-king Bali. But he grew proud and grossly insulted

the ṛshis. They cursed him, and he was suddenly transformed into a great serpent).

नहुषवत् ii. 13 Like Nahusha.

नहुषाजगराद्यः iv. 3 The Nahusha—serpent etc.

नाडी iii. 31 Nerve; nerve-centre; ganglion.

—**नाड्याम्** iii. 31.

नादानुसंहारबुद्धिनिर्गीह्यम् iii. 17

Graspable, comprehensible, cognisable, by the intelligence which follows sounds, spoken syllables, and gathers them up and retains (memory of) them (running) through their (successive) appearance and disappearance.

—**नाभि**—iii. 39.

नाभिचक्रे iii. 29 In or on the 'navel-disc', the solar plexus; (some say, the epigastric plexus).

नाभिचक्रे iii. 1.

नाम i. 12, 24; ii. 15, 20, 23; iii. 33, 43, 49; iv. 29, 33 Name; by name.

नामारूपातसारूप्यात् iii. 17 By similarity of nouns and verbs, (name or form and action or function).

नारकतिर्यङ्गमनुष्यवासनाभिव्यक्तिनिमित्तम् iv. 8 The cause, condition, occasion, of the manifestation, exfoliation, unfold-

ing, of purgatorial or animal or human tendency.

नारकाणाम् ii. 12 Of the purgatorial (jīvas).

—**नाशः** iv. 12.

नाशः ii. 13, 21, 23, 28 Destruction.

नाशम् ii. 22.

—**नाशिकः** iv, 24.

—**नाशिकैः** iv. 21.

—**नाशी** iii. 51.

—**नासिका**—iii. 39.

नासिकाश्चे i. 35; iii. 1 In or on the 'front' of the nose; at the root of the nose (between the eyebrows, where the ājñāchakra is placed; some interpret the word as 'on the tip of the nose', or looking towards the heart).

नासिकापुटाभ्याम् i. 34 By or from the nostrils, the 'pots', the 'utensils' of the nose.

—**निकायः** iii. 26.

—**निकायाः** iii. 26.

निक्षिपति iii. 38 Deposits, places; transfers. (नि + क्षिप्, to fling).

निक्षिप्तम् iii. 18, 38 Flung, cast down, deposited, transferred.

निक्षिप्य iv. 21 Casting down; having thrown aside.

निगृहीतस्य ii. 50 Of the (breath) restrained, controlled.

नित्यः i. 27 Continuous; permanent.

नित्यरूपातिः ii. 5 'Permanence belief'; (the mistaken) awareness, belief, notion, consciousness, that (that which is not permanent) is permanent.
—**नित्यतया** i. 27.

नित्यता iv. 33 Permanence; eternity.

नित्यत्वम् iv. 33 Eternity; permanence.

नित्यत्वप्रतिषेधात् iii. 13 By or because of the negation or denial of eternity or permanence.

नित्यत्वात् iv. 10 Because of permanence, constancy, everlastingness.

नित्यत्वात् ii. 22.

—**नित्यत्वात्** ii. 23.

—**नित्यत्वे** iii. 13.

नित्यम् i. 1; iii. 36, 51; iv. 33 Ever; always; eternally.

नित्यमुक्तः ii. 32 Ever-free.

नित्यशुचिसुखात्मरूपातिः ii. 5 'Awareness of the permanent, the pure, the pleasurable and the self'; (the erroneous belief that that which is the very opposite of these, is eternal, is pure, is happy, and is the Self).

—**नित्या** ii. 19.

नित्या ii. 9, 19 Constant.

नित्येषु iv. 33 In or amongst the permanents, the eternals, the infinites.

—**निदानेभ्यः** ii. 30.

—**निद्रा**—i. 6, 38.

—**निद्रा**—i. 11.

निद्रा i. 10 Slumber; dreamless sleep; sleep.

निद्राज्ञानालभ्यनम् i. 38 'Pending' on, 'supported' by, connected with, relating to, having for object, the knowledge of slumber, or the knowledge gained in slumber.

निधनात् ii. 5 Because of, from (the fact of), death.

—**निपातेन** ii. 34.

निबद्धः iii. 26 Bound; tied.

निबध्निति i. 35 Tie, bind, fix. (बध, बन्ध, to 'bind').

—**निबन्धनः** i. 9.

—**निबन्धनम्** ii. 52.

—**निबन्धनी** i. 35 (Some editions read **निवन्धिनी**)

—**निवन्धनी** i. 36 (Do:).

निमग्नः ii. 15 Sunk; immersed.

निमज्जति iii. 54 Sinks; merges. (मस्ज, to 'merge', to sink).

—**निमच्चयन्ते** iii. 51.

—**निमित्त**—i. 44; iii. 18; iv. 10.

निमित्त—iv. 15.

—**निमित्तः** i. 24; iv. 10.

—**निमित्तम्** i. 24; ii. 23, 25; iv. 2, 8 (Some editions read iv. 2 as a separate word and not part of a compound).

निमित्तम् iv. 3 Cause; condition; occasion; reason; motive;

efficient cause; sake; final cause; object; proof; authority.

निमित्तम् i. 24; ii. 13, 19; iv. 2, 3, 12.

निमित्तनैमित्तिकभावानुच्छेदात् iv. 9
By non-breaking, non-disruption, i. e., by continuity, of the condition or relation of cause and effect, condition and conditioned, occasion and occasioned.

निमित्तवशात् iv. 10 By power of the cause; 'by force of circumstances'.

—**निमित्ताः** ii. 15.

—**निमित्तानाम्** iii. 14.

निमित्तानुरूपस्य iv. 15 Of (the notion) appropriate to the cause or (the idea) of condition; accordant with, consonant with, congenial to, the cause, the occasion.

—**निमित्ताभिः** ii. 13 (Some editions read—**निर्वर्त्तिताभिः**).

निमित्तीभूतम् iv. 9 (That which has) become the cause, condition, occasion.

निमित्तेन iv. 12 By cause.

निम्नतरस्य iv. 3 of the lower, the hollower.

—**निम्नम्** iv. 26.

निम्नम् iv. 3 Low; hollow; downwards.

—**निम्नस्य** iv. 27.

—**निम्ना** i. 12.

—**नियतत्वात्** i. 32.

—**नियतम्** i. 32.

नियतविपाकः ii. 13 Having a definite, fixed, pre-ordained, certain, assured 'ripening', 'maturation', fruit, result, effect, consequence, product.

नियतविपाकप्रधानकर्मणा ii. 13 By a principal karma, a principal act or deed, of unfailing operation and effectiveness and assured fruit.

नियतविपाकवेदनीयत्वात् ii. 34 Because of being experienced through or by an assured consequence.

नियतविपाकस्य ii. 13 Of (karma-germ) having a definite, fixed, pre-ordained, certain, assured fruit, result, effect, consequence, product.

नियम—ii. 29.

नियमः ii. 13 Rule; law; vow; ordainment; fixed habit; fixed observance; (technical name for a special set of vowed observances) (नि + यम्, यच्छु, to check, to restrain; to fix, to tie down; to lay down as a fixed rule, a binding law, which must be observed; to control, to subdue).

नियमविकल्पसमुच्चयभेदात् ii. 34 Because of difference of options and combinations of vows.

—**नियमाः** ii. 30, 46.

नियमाः ii. 32,

—नियमात् ii. 13, 19.

—नियमानाम् ii. 33.

नियमार्थः iii. 17 For the sake of, having the purpose of, specification, 'tying down', limitation.

—नियमेन iii. 26.

नियमेषु ii. 40.

नियुक्तम् ii. 52.

नियुज्जे ii. 52 (Some editions read नियुक्तम्). 'Enjoins; 'en-gages'; appoints.

निरतिशयम् i. 25 Unexcelled; unsurpassed.

निरतिशयम् i. 45.

—निरनुग्रह—iii. 17; iv. 10.

निरन्तरासेवितः i. 14 Served, observed, practised, unremittingly, uninterruptedly, without 'intervals' or breaks.

निरन्वयम् iii. 14 Without a 'through-going', persisting (residuum, thread).

—निरपेक्षा iii. 43.

निरवस्थानाः ii. 27 Without a stop or resting-place.

निरस्त् ii. 19 Not-unreal; not non-existent.

निरालम्बनम् i. 18 Supportless; not having anything to depend on.

निराश्रया iv. 11 Support-less; without anything to rest on.

निरण्डि i. 2; iii. 45 Obstructs, hinders, prohibits, inhibits,

restricts, restrains. (नि + रुध्, to oppose, to besiege).

निरुद्धवित्तवृत्तेः i. 17 Of him whose mind-functions are restrained, controlled, inhibited, shut off.

—निरुद्धम् iv. 21.

निरुद्धम् i. 1 Restrained; controlled; shut off; focussed; inhibited from all other directions and concentrated on one object; collected; poised; held in. (From श्वित to निरुद्ध is one continuous unbroken process. The last is the highest degree of attention, when it has become effortless, as it were, natural).

निरुद्धा ii. 23.

निरुद्धाः iii. 9.

निरुद्धानि ii. 54.

निरुद्धे iv. 16.

निरुपक्रमम् iii. 22 'Without intensive activity'; without quickening and stimulating accessories; slow-working.

निरुपाख्यम् iv. 12 Unspeakable; indescribable; unknowable; incognisable; ineffable.

निरोद्धव्या i. 10 To be restrained; fit to be inhibited; inhibitible.

निरोद्धव्याः i. 5, 11, 32 Do : (pl:).

—निरोध—i. 51; 18.

निरोध—iii. 9.

—निरोधः i. 2, 12.

—निरोधः i. 12.

निरोधः i. 18; iii. 13 (नि + रुध्, to oppose, besiege, obstruct, hedge round, enclose). Restraint; control; inhibition; stoppage.

निरोधक्षणचित्तान्वयः iii. 9 The following, by the mind, of the inhibitional or inhibitive moment, mood, tendency; or the coming into the mind of, the permeation of the mind by, the inhibitive, cessational, or restward mood.

निरोधक्षणम् iii. 9 The inhibitional moment or mood.

निरोधक्षणेषु iii. 13.

निरोधचित्तकृतसंस्कारास्तित्वम् i. 51 The existence of (inhibitive) tendencies set up by the 'inhibition-mind'. (Cf. such modern expressions as war-mindedness, air-mindedness, peace-mentality, slave-mentality).

निरोधचित्तक्षणेषु iii. 9 In the moments of the inhibitional mind, i. e. when the mind is inclined towards inhibition of functions, towards restfulness; or in the inhibitional or inhibitive moments of the mind, i. e. of the mind's existence; or in the moment when the mind is completely inhibited, restrained, paralysed.

निरोधजः i. 51 Born of restraint

निरोधधर्मसंस्कारः iii. 10 The impression, stamp, tendency, faculty of the inhibition-property, quality or function.

निरोधधर्मसंस्काराः iii. 15 (The three, viz.) inhibition, and sin-and-merit or karma, (ethical property), and impressed or implanted tendency.

निरोधपरिणामः iii. 9 Consequence or result of, or of the nature of, inhibition.

निरोधम् i. 1.

—**निरोधयोः** iii. 13.

निरोधसंस्कारपाठवापेक्षा iii. 10 Looking to, dependent on, proportionate to, the skill in, or the perfection of, the practice of inhibition.

निरोधसंस्काराः iii. 9, 13 The inhibitive tendencies or potencies.

निरोधसंस्कारात् iii. 10 (Some editions omit this).

निरोधसमाधिना ii. 27 By inhibitive trance.

निरोधसमाधौ iii. 9 In the inhibitional trance.

निरोधस्थितिकालकमानुभवेन i. 51 By experience of succession of time during fixity or steadiness of inhibition.

—**निरोधात्** i. 51.

—**निरोधे** i. 1, 11, 50; ii. 54, 55; iii. 9.

निरोधे i. 51 On, or in the state of, inhibition (thereof).

निरोधे i. 12.

—**निर्गतः** iv. 33 (Perceptible; apprehensible).

—**निर्गत्या**: i. 49; iv. 33.

—**निर्गत्याम्** i. 44; iii. 17.

निर्णये iv. 25 In or for decision, established conclusion.

निर्दिश्यते i. 33, 35; ii. 17 Is pointed out. (निर् + दिश् to direct).

—**निर्दिश्यन्ते** iii. 13.

—**निर्देशः** ii. 55.

निर्धूतरजस्तमोमलम् iii. 55 That (intelligence) which has shaken off the 'dust and dirt' of rajas and तमस, restlessness and infatuated clinging

निर्धूतरजस्तमोमलस्य iii. 49.

निर्धूयते ii. 11 Is washed off, shaken off. (धू, to shake).

निर्निमित्तः: i. 24 Without reason; without cause or occasion

निर्बीजः i. 51 Seedless. (This word requires some consideration. Etymologically and by definition it means that final trance-extasis in which there is no seed, no germ, left of a world-process, no appetite for externalisation, or for anything other than Self-Puruṣha, no ālambana for the chitta. It is equivalent to Kaivalyam,

al-one-ness, soleness. On the other hand, when we ask, does this condition belong to the chitta, or is the chitta completely annihilated before or at the time this final extasis is achieved ?—then the Yoga system indicates that there is no final annihilation of any thing; that this condition of quiescence is a condition of the chitta and the corresponding condition of Purusha is that of 'Sol-itudo', eternal and changeless; that 'seedless' here implies only that the three guṇas have, by praṭi-pra-sava, 'in-vol-u-tion', 're-versal of out-going-ness', been reduced to, have 'gone back to', the seed-condition, but the burnt-seed-condition, the samskāra or condition of sāmya, equilibrium, wherein there is no movement. Now, if this be so, the word *nir-bīja* 'seedless', is a misnomer. What is perhaps meant is that there is no bija, seed, *outside* the individual subject, no leaning-crutch, ālambana, no peg to hang on, no leg to rest on, as *object* to it. This latter is the case in the other kind of samāḍhi, sa-bīja or samprajñāṭa, in which, in its

perfection, the *jīva-chitṭa* is, as it were, *identified* with some one *object*, instead of all objects disappearing altogether and leaving the individual *jīva-chitṭa* or *puruṣha* (?) केवल, 'al-one'. But this explanation does not clear up the inconsistencies and self-contradictions involved at the bottom. Those ultimate cruxes can be satisfactorily explained and solved only with the help of the *Vedānta*).

निर्बीजः i. 2, 18.

निर्बीजस्य iii. 8.

—निर्भासः i. 11.

निर्भासते i. 41 Shines out ; shows forth ; appears. (भास्, to shine, to appear, to become clear).

—निर्भासम् iii. 3.

—निर्भासम् iii. 3; iv. 33.

—निर्भासा i. 43,

निर्मलः ii. 26 Taintless; stainless; pure.

निर्माणचित्तम् i. 25; iv-६ 'Construction-mind'; a mind full of the wish to construct, a constructive or constructing mind; or, a 'mind' constructed, artificially created, by *yoga*-power, (to serve as an instrument, a 'receiver') ; a manu-

factured mind. (निर् + मा, to measure, to 'map' out).

निर्माणचित्तानि iv. 4.

—निर्मिता ii. 5.

निर्मितीते iv. 4, 5 Constructs, creates, frames, forms, fashions.

निर्वर्त्तयति ii. 13, 47 Brings about.

—निर्वर्त्तयन्ति iv. 10.

—निर्वर्त्तितम् iv. 25

निर्वर्त्तितः ii. 12 Made to exist; realised, perfected, completed, matured. (निर् fully, वृत्, to exist, to act, to revolve, Lat. *vertere*).

—निर्वर्त्तितानि ii. 13.

निर्वर्त्यमानम् ii. 43 Being achieved; fulfilled, realised, secured.

निर्वस्तुकः i. 18 Substanceless.

निर्विचारवैशारद्ये i. 47 On the perfect lucidity, purity, refinement, of the non-reflectional (meditation, raptness).

निर्विचारस्य i. 47 Of the non-reflectional.

निर्विचारा i. 44 Non-reflectional; (fem:).

निर्विचारा i. 44.

निर्वितर्कः i. 46 Not tinged with *vi-tarkas*, passions, or attachments to gross objects. (See निर्वितर्का).

निर्वितर्क्या i. 44.

निर्वितर्कसमाधिजम् i. 43 Born of non-emotional or non-percep-

tional meditation or absorption.

निर्वितर्का i. 43 (The attainment, *samāpatti*, of that stage in or) that kind of meditation, in which there is no confusion of word and meaning with the apprehension of that word and that meaning. (This is the interpretation in the *Bhāshya*; *sa-vitarkā* having been previously explained as that kind in which there is confusion of and non-discrimination between the three. But in ii, 33, the word *vitarka* is used in the sense of emotional, passionate, affective, bias or mood of mind. Thus *nirvitarkā* may also be interpreted as 'free from all affective or emotional bias').

निर्वितर्का i. 44.

निर्वितर्कायाः i. 43.

निर्विष्ववः i. 7 'Unfloating'; not bobbing up and down; steady, stable, unshaking. ('ल्लु, to 'float').

निर्विषयम् iv. 12 Without object.

(निर् + वि + सि, to bind; विषयाः, objects which bind or attract the senses to themselves)

—**निर्वेदाय** iv. 21.

—**निर्हरन्ति** ii. 4.

—**निवर्त्तते** i. 51; iv. 25

निवर्त्तते ii. 24; iii. 55; iv. 25

Returns; retires; ceases from pursuit; turns back; turns away; withdraws; draws back. (नि, back, वृत्, to वृत् turn).

निवर्त्तमानः ii. 30 Returning, retiring, retreating.

निवर्त्तिष्यन्ते iv. 12 Will retire.

—**निवासाः** iii. 26.

—**निवासिनः** iii. 26.

—**निविशन्ते** ii. 54; iii. 38

निविशमानम् ii. 54; iii. 38 'Sitting down', resting, coming to rest. (विश्, to enter).

निविशमानस्य i. 40 (The mind) of the (yogi) who is 'entering into', concentrating upon, contemplating.

निविष्टः iii. 26 'Firm-seated'; placed, situated.

—**निवृत्तः** ii. 26.

निवृत्तिः ii. 4; iii. 13 Retired.

निवृत्तादर्शना ii. 24 With its non-vision (of the truth) removed.

—**निवृत्तिः** iii. 30; iv 25, 30.

—**निवृत्तिः** ii. 24.

निवृत्तिः ii. 13, 15 Retirement; withdrawal. (See **निवर्त्तते**).

निवृत्तिमात्रे iv. 3 In or of only the turning away, the retreat, the cessation or remission.

निवृत्ते i. 51; iii. 55.

—**निवृत्तौ** i. 9; ii. 25; iii. 13.

निवेदयिष्यामः i. 1 We will state, explain, declare, expound.

—**निवेश**— iv. 13.

निश्चितमतिः iii. 51 One whose

opinion is fixed, whose mind is made up, who has a decided view.

—निषदनम् ii. 46.

निषधहेमकूटहिमशैलाः iii. 26
(Names of three mountains)
Nishadha, Hema-kūta, and
Himālaya.

निष्कृष्ट्य iii. 38 Having taken out, pulled out. (कृश्, to drag, pull, draw).

निक्रियः i. 9 Action-less.

निक्रिये ii. 17.

—निष्टुप्तम् ii. 24.

—निष्टन्त्रः ii. 12

निस्तरङ्गमहोदयिकल्पम् i. 36 Like the waveless ocean.

निस्सत्तासत्तम् ii. 19 Devoid of both being and non-being.

निस्सदस्त् ii. 19 Neither existent nor non-existent.

निस्सारणम् ii. 49 Expulsion.

निस्सारयति i. 31 Expels, drives out. (Causative of स्त्, to go, to move, to 'slide').

निस्सृता ii. 5 Come forth; issued.

निस्स्यन्दात् ii. 5 Because of excretion, perspiration, exudation.

निहितम् iv. 22 Deposited. (धा).

—नीत— ii. 18.

नीलश्वेतश्वरङ्गवन्तः iii. 26 Possessed of blue and white peaks (or, perhaps, three proper names of three mountains, Nīla, Shvēta and Shringavān).

नीलोत्पलपत्रश्यामः iii. 26 Dark like the petal of the blue-lotus.

नीलोत्पलपत्रायताशी ii. 5 Having large eyes like the blue-lotus-petal

नेत्री iv. 11 (Fem:). Leader; turner; turning or churning string.

नेत्रे iii. 22 In or on the eye (being closed); when the eye (is closed tightly, or closed and pressed slightly).

—नैमित्तिक— iv. 9.

नैमित्तिकस्य iv. 12 Of the occasional; of that which is due to special occasion, cause, condition, motive, aim.

—नैरन्तर्य— i. 14.

न्यस्तम् ii. 50; iii. 50 (नि + अस् to fling), 'Flung'; dropped; cast.

न्यस्तः ii. 15; iii. 18, 22.

न्यस्ताः iii. 26.

—न्यस्य iii. 25.

न्यायम् i. 32 (नि + इ, to go; according to which, by the rule or light or guidance of which, people go). Law; rule; rule of thought; logic; proverbial law; proverb; common saying; the logic of common sense; maxim.

न्यायेन iv. 2.

न्यायग्रा ii. 55 Logical; reasonable; rational; proper; just.

—न्यासः iii. 29.

—न्यासाः iii. 26.

—न्यासात् iii. 25.

—न्यासात् iv. 7.

—न्यासिनाम् iv. 7.

—प—

—पक्षे ii. 16; iv. 15, 25.

—पङ्क— iii. 39.

—पङ्क— iii. 39.

—पङ्के ii. 15.

पचति iii. 17 Cooks.

—पच्यमानम् iv. 8.

पच्यमानेन ii. 33; iii. 51 By (me)
who was being 'cooked',
'roasted', burnt alive.

—पञ्च—ii. 19.

पञ्च ii. 3 Five.

पञ्च ii. 3, 10, 19; iii. 1, 44;
iv. 21.

—पञ्चक— iii. 48.

पञ्चतयी iii. 39 Group of five.

पञ्चतयः i. 5 Pentads; quintettes; groups of five; five-fold.

पञ्चधा i. 5 In five ways; five-fold.

पञ्चपञ्चर्णः ii. 28 Of the five-jointed, five-branched.

पञ्चपञ्ची i. 8 Five-jointed.

पञ्चमम् iii. 44, 47 Fifth; (neu:).

पञ्चमी ii. 4 Do: (sem:).

पञ्चरूपजयात् iii. 47 By conquest
or subjugation of the five forms.

पञ्चरूपेषु iii. 44 In the five forms.

पञ्चविधम् iv. 6 Of five kinds;
five-fold; (neu:).

पञ्चविधः iii. 26 Do: (masc:).

पञ्चषु iii. 44.

पञ्चाशयोजनकोटिसङ्क्लाताः iii. 26

Measured by, amounting to,
fifty crore (= five hundred
million) yojanas; (one yojana
= four kroshas = eight miles).

पण्डिताः ii. 5 The possessors of
pandā, i. e., discernment between
good and evil; the wise.

पतञ्जलिः iii. 44 Patañjali, the
author of the *Yoga-Sutras*.

—पतन्तम् iii. 38.

—पतति ii. 20; iv. 22 (Falls).

—पतन्ति iii. 38.

—पतितः iii. 52.

—पतिताः i. 5.

—पत्र— ii. 5; iii. 26 (Leaf,
petal; wing).

—पथम् iv. 13.

पथि ii. 32 In the 'path', the way.

—पद— iii. 17.

पदपदार्थयोः iii. 17 Of word and
its meaning, i. e. the object
meant.

—पदम् i. 33; iii. 31.

पदम् iii. 17 A full and complete
word.

पदरचनम् iii. 17 Arrangement of
complete words.

पदात्मा iii. 17 Of the nature of
a or the word; ensouling a
word; constituent of the word.

पदार्थः iii. 17 The meaning of a word; an object.

पदार्थमात्रस्वरूपा i. 43 (The intelligence, which has taken on, is) cf the form of the object only; when it has identified itself with the object pure and simple; is shaped like the object; has no other form than the 'object'.

—**पदार्थयोः** iii. 17.

पदार्थविपर्यासम् iii. 45 Derangement, perversion, reversal, inversion, upsettal, of objects.

पदार्थान्तरेषु ii. 28; iii. 13 Amongst other objects, things.

पदार्थभिन्यक्तिः iii. 17 The showing forth of an object meant, a thing named (Some editions read. **पदपदार्थभिन्यक्तिः**).

—**पदेषु** iii. 17.

पद्मासनम् ii. 46 The 'lotus-seat,' (a special yoga-meditation-posture).

—**पद्यताम्** iii. 51.

—**पद्यते** ii. 15, 26, 28; iii. 13; 14. 31.

—**पद्यमानस्य** iv. 15.

पन्थाः iv. 15 'Path'.

पन्थाः i. 42.

—**पन्न**— iv. 11.

—**पन्नम्** iii. 13; iv. 23.

—**पन्नः** i. 43.

—**पर**— iii. 22; iv. 20.

परः i. 40; iv. 24 Highest; 'farthest; utmost; beyond; on-

wards; afterwards; other; another (person).

परकायैः ii. 40 With other bodies, or, with others' bodies.

परचित्तज्ञानम् iii. 19 Knowledge of another mind, or, of another's mind.

परचित्तज्ञानादिषु iii. 6 In knowledge of another or another's mind, etc.

परजातिसंवेदनम् iii. 18 Knowing, bringing into consciousness, remembering, of other births.

परतः ii. 30 From another.

परतन्त्रम् ii. 17 Dependent on, 'woven' up with, others.

—**परतया** ii. 30.

परत्र i. 7; ii. 30; iii. 17, 18 Elsewhere; to another.

परपीडानुग्रहद्वारेण iv. 7 By the way of, by means of, through, (giving of) pain or (of) help, kindness, i. e., pleasure, to another.

परप्रतिष्ठम् iv. 19 Supported by, established in, founded on, resting on, another.

परप्रत्ययमात्रम् iii. 23 Only another's thought, idea, belief.

परप्रत्ययस्य iii. 20 Of another's thought.

परम् i. 16 Final, ultimate; extreme.

परम् i. 2, 18, 43, 45; ii. 6, 15, 19, 25, 52; iv. 11. (see **परः**)

—परम— i. 40.	परमार्थतः iii. 13, 15, 55; iv. 13, 14 From the supreme 'meaning', 'intention'; in the supreme aspect; from the transcendental standpoint; really, verily, truly, in reality.
परमगुरौ ii. 1, 32 In or to the Supreme Teacher.	—परमपरा— iii. 15 (One after another; unbroken succession; continued tradition).
परमवीभत्से ii. 5 In the supremely, extremely, disgusting.	पररूपेण ii. 21, 22 By means of another's form or being.
परम् iv. 13 Supreme.	परशरीराणि iii. 43 Other bodies.
परममहत्त्वान्तम् i. 40 Ending with the vastest, the greatest, the infinite.	परशरीरावेशः iii. 38 Entrance into another or another's body.
परमर्थिः i. 25 The highest or very high R̥shi.	परशुः ii. 28 Axe.
परमा ii. 55 Supreme; superlative.	परस्परम् ii. 28 'Other with other'; in respect of one another or each other; mutually; reciprocally.
परमा ii. 55.	परस्परनिरनुग्रहात्मानः iii. 17 Of non-interdependent nature; of natures not mutually helpful.
—परमाणुः iv. 14.	परस्पराङ्गाङ्गित्वे ii. 18 In (the condition of) being mutually (related as) organ and organism; while (connected as) part and whole.
परमाणुः iii. 44, 52 Atom, ultra-atom, super-atom, 'extreme' atom.	परस्परानुग्रहतन्त्रीभूत्वा ii. 3, 15 Becoming bound to the (work of) favouring or helping each other; by mutual help or support.
परमाणुपरममहत्त्वान्तः i. 40 Ending with, extending to, extreme smallness (on the one side) and extreme largeness (on the other).	परस्परार्थत्वात् ii. 28 Because of being for the sake of each other; from mutual subservi-
परमाणुभ्यः iii. 42.	
परमाणोः iii. 53.	
परमाणवन्तम् i. 40 Ending with the atom, the infinitesimal.	
परमात्मा i. 28 The Supreme Self.	
परमापकर्षपर्यन्तः iii. 52 Down to, ending with, extreme division, differentiation, separation, involution, descent, downward regress (अपकर्ष, 'down-drag', as the opposite of उत्कर्ष, 'up-lift', progress).	

ence; by reason of mutual helpfulness.	on all sides'; toilette, purification, ornamentation.
परस्परेण ii. 15; iii. 13.	—परिकल्पना—iv. 14.
परस्परोपरत्रविभागः ii. 18 With parts colored by each other.	—परिकल्पितम् iv. 15.
परस्य iv. 24.	परिकल्प्य iv. 21 Having formulated, imagined. (कृप्, कृप्, कल्प्, to 'clip', shape, form, imagine).
परस्याम् ii. 26; iii. 49 In the final, or extreme, or supreme; (fem:).	परिक्षीणवित्कर्जालः ii. 32 With the network, tangle, of doubts and fancies and evil thinkings perished and fallen away; freed from all evil thoughts and feelings.
—परा ii. 30.	—परिग्रहः ii. 30.
परा i. 16 Final, ultimate, extreme; (fem:).	—परिग्रहाः ii. 30.
पराजयः i. 24; ii. 18 Defeat.	परिग्रहेषु ii. 33 In 'holdings', possessions, interests, properties.
परान् iv. 7 To others.	परिज्ञातम् ii. 27 Learnt, found out, recognised.
परानुग्रहपीडाभ्याम् ii. 15 By the favoring or oppressing of others.	परिज्ञेयम् ii. 27 (That which is) to be understood, recognised.
—परान्त—ii. 39.	परिणतम् iii. 35 Transformed; resulted in; (neu.).
पराम् iii. 15 Extreme.	परिणतः ii. 12 Do: (masc:).
—परामृष्टम् iv. 16.	—परिणतानाम् iv. 2.
—परामृष्टः iii. 2; iv. 25.	परिणमते ii. 18; iii. 13 Is transformed.
—परामृष्टा ii. 20.	परिणमेत iv. 18 Would be transformed; if (it) be transformed.
—परामृष्टा ii. 2.	परिणम्यमाने iv. 33 (Which) undergoing change, being changed.
परार्थत्वात् iii. 35 Because of subservience to another's interest; because of being a means.	—परिणाम—iii. 15,17; iv. 2.
परार्थत्वात् ii. 17.	—परिणामः iii. 9, 11, 12; iv. 2.
परार्थम् iv. 24 For the sake of another; (neu:).	—परिणामः ii. 19; iii. 9, 11, 12, 13; iv. 3.
परार्थम् iv. 24.	परिणामः ii. 19; iii. 13, 15, 47;
परार्थी ii. 20 Do:/: (fem).	
—परिकरः i. 1.	
—परिकर्म i. 35.	
परिकर्म i. 33, 40 Refining, improving, beautifying 'action	

iv. 14, 25 'Bending on all sides'; change; transformation; evolution; development; unfolding; consequence; sequential condition; result. (परि on all sides, all round, नम्, to bend).

परिणामकमः iv. 32 Order of the successive changes.

परिणामकमनियमात् ii. 19 Because of (fixed) law of succession of transformations; definite law of serial evolution, law of evolutionary series.

परिणामकमसमाप्तिः iv. 32 Conclusion, closing, cessation of the succession of changes.

परिणामचेष्टनिरोधशक्तिजीवनधर्मवत्
iii. 18 Like the properties of change, volition or effort, inhibition or inhibitedness or latency, power, or energy, and vitality. (See iii. 15).

परिणामतापसंस्कारदुःखैः ii. 15 By means of, because of, the pains of change, of suffering, and of tendencies; (i. e. (1) the immediate consequence of satisfying one's own desire for sense-pleasures; viz., hurt to others, and increase of one's own greed for such pleasures; (2) the farther result in sin and merit, with their further consequences; (3) the still more distant result in the formation

and confirmation of long-lasting 'tendencies', 'instincts', which cause further rebirths, etc.).

परिणामतापसंस्कारदुःखैः ii. 5.

परिणामत्रयम् iii. 16 The triplet of transformations or consequences.

परिणामत्रयसंयमात् iii. 16 By or from meditation on the three transformations or consequences.

परिणामदुःखता ii. 15 The painfulness of the consequences.

—**परिणामम्** ii. 12.

परिणामम् ii. 3, 12; iii. 52.

परिणामस्य iv. 33.

परिणामाः iii. 13.

—**परिणामाः** ii. 19.

परिणामान्यत्वे iii. 15 In otherness of transformation; with another transformation; if or when there is another change or consequence.

परिणामान्यत्वे iii. 15.

परिणामान्वितः iii. 52 Accompanied, threaded, pervaded, by transformation.

परिणामापरान्तनिग्राहैः iv. 33 Apprehensible as and at the later end of a change, of an event.

परिणामापरान्तनिग्राहाः iv. 33.

—**परिणामिः** ii. 15.

परिणामिः iv. 17 Changeful.

—**परिणामित्वम्** ii. 20.

परिणामित्वम् ii. 20 Changefulness.
परिणामित्वात् iv. 18 Because of
 do.:
 परिणामिनः iii. 35.
 —परिणामिनि ii. 17.
 परिणामिनि ii. 20; iv. 22.
 परिणामित्यता iv. 33 Ever-chang-
 ing permanence; the perma-
 nence of the changeful (like
 that of a river); ever-lasting-
 ness.
 —परिणामिनी ii. 20; iv. 22.
 परिणामिनी ii. 20 Changing; change-
 ful; (fem.).
 —परिणामी iii. 50.
 —परिणामे iii. 13.
 —परिणामेन iii. 13.
 —परिणामेषु iii. 16.
 —परिणामैः iii. 13.
परिणामैकत्वात् iv. 14 Because of
 oneness, unity, singularity, of
 resultant transformation.
—परिताप— ii. 14.
 परिदीपयति ii. 20 Illuminates.
परिदृष्टः ii. 50 'Seen all round';
 seen thoroughly; examined;
 measured precisely; scrutinised.
 —परिदृष्टः ii. 50.
परिदृष्टः ii. 51; iii. 14.
परिदृष्टाः ii. 50; iii. 15.
 —परिदृष्टाः iii. 15.
परिनिर्मित्वशवर्त्तिनः iii. 26 (The
 designation, probably descrip-
 tive, of a race of dévas).
 —परिनिर्मित्वशवर्त्तिनः iii. 26.

परिनिष्पन्नः ii. 12 Completed,
 matured, accomplished. (परि +
 निः + पद्, to go, to fall, to
 attain, to happen).
परिषद्यते ii. 12 Is ripened, cooked;
 ripens, bears fruit.
परिपालनीयाः ii. 31 To be protected,
 cherished, observed, carried
 out.
परिपूर्णम् i. 40; iii. 54 Filled up,
 full, complete, perfect.
परिपृष्टे iv. 33 On being questioned.
परिभाषा iii. 4 Definition; designa-
 tion; technical name; con-
 ventional name; 'common
 speech', 'speech all around',
 (i. e., as men all round, all
 over, usually, call a thing).
परिभाषिताः iii. 44 (Technically
 and commonly) designated.
—परिभाषा— iv. 10.
परिमाणवत् i. 25 'Like size'; 'as
 of measure'; as of a thing
 possessed of a definite size; as
 of a measurable thing.
—परिवर्त्तेत iii. 13.
—परिवाराः iii. 26.
—परिशुद्धौ i. 43.
परिसमाप्तक्रमाः iv. 32 With suc-
 cession finished; having finished
 their successive changes.
—परिसमाप्तिः ii. 18.
परिसमाप्तिः iii. 54 Completion;
 finishing.
परिसमाप्त्यते iv. 32 Is closed,
 finished, wound up.

परिस्पन्दते ii. 14 Vibrates, acts, behaves, struggles. (स्पन्द्, to throb, shake, vibrate).

परिस्पन्दमानः iv. 11 Vibrating; moving; operating; acting; striving.

परिहारः ii. 17; iii. 13 Removal; avoidance. (हृ, to take away).

परिहार्यस्य ii. 17 Of the evitable, avoidable, remediable, removable.

परीक्ष्य ii. 30 Having looked at, inspected, examined. (ईक्ष्, to see).

परे ii. 26; iii. 49 In the final, extreme, supreme.

परैः ii. 40 With or by others.

परैः iii. 13.

परोक्षम् i. 35 Out of sight; vicarious; indirect; unrealised. (अक्षणोः परम्, 'away from the eye's').

पर्यङ्कम् ii. 46 Bed; (a meditation posture).

—**पर्यन्तम्** iii. 52.

—**पर्यन्तः** iii. 52.

पर्यन्तेभ्या i. 25 To be sought or looked for. (परि + अनु + इष्, to wish, to seek).

—**पर्यवसानम्** i. 45.

—**पर्यवसानम्** i. 50.

—**पर्यवसानः** iv. 33.

पर्यायैः iii. 54 By equivalents, synonymns; or sub-divisions, subordinate forms. (परि, round, इ, ई, to go; 'things which go

round and round', words which can be used, by turns, in place of each other).

—**पर्यासम्** iii. 45.

—**पर्वणः** ii. 28.

पर्वतः iv. 14 Mountain.

—**पर्वत—** iii. 26.

पर्वतराजः iii. 26 The king of mountains.

पर्वता iii. 26.

पर्वतेषु iii. 26.

—**पर्वा** i. 8.

—**पर्वाणः** ii. 15.

—**पर्वाणि** ii. 19.

—**पवित्राणाम्** ii. 1 (Of the pure, the purifying).

पशून् iv. 33. Animals.

पश्चात् ii. 11 Afterwards.

पश्चिमः iii. 26 Western; later.

—**पश्चिमता** iii. 14.

—**पश्चिमतायाः** iii. 14.

—**पश्यः** ii. 20.

—**पश्यः** ii. 20.

—**पश्यतः** iii. 18.

—**पश्यता** iii. 18.

—**पश्यति** ii. 20.

पश्यति ii. 23; iii. 22, 35 Sees; beholds. (दृश्, पश्य, to see).

—**पश्यन्** ii. 6, 20, 40.

—**पश्यन्तः** iii. 51.

पश्यामि i. 32 I see.

—**पाक—** iv. 8 (पच्, to cook, to ripen).

पाक्यस्य ii. 28 Of the cookable, the to-be-cooked or ripened.

—पाटव— iii. 10.	पापकर्माशयः ii. 12 The germ, the seed-pod, cyst, capsule, of evil deeds.
—पाणि— ii. 19.	पापकस्य ii. 13 Of miserable, petty, mean, contemptible sin.
पाणिना iv. 3 By the hand.	पापम् ii. 30 Sin; evil; crime; demerit; liability to future punishment, to painful experience, stored up, seed-like, superphysically as sub-conscious 'prick of conscience,' in the depths of the soul, the ego. (Cf: "Thy sin will find thee out", "Murder will out").
—पात् iv. 7.	पापवहा i. 12 'Sin-bearing'; 'flowing with sin': sinful.
—पाताल— iii. 26.	पापशोलेषु iii. 23 On, in, among the (men of) sinful character.
पातालम् iv. 22 The under-world; the name of one of the seven worlds or planes, 'below' the (surface of the) earth.	पापाय i. 12 For or towards evil, sin.
पातालानि iii. 26.	—पायसीयम् i. 32.
पाताले iii. 26.	—पायु—ii. 19.
पाति i. 20. Protects; fosters; cherishes; nourishes; preserves; maintains. (पा, to protect).	पारिणामिकम् iii. 14 Transformational.
—पातिना iii. 15.	पार्थिवस्य i. 45 Of the earthy or earthly.
पाती— i. 9; iii. 14.	पार्थिवाद्याः iii. 44 Earthly etc.
—पाती iii. 14.	—पाश्वे iii. 26.
—पातौ iv. 25.	—पालनीयाः ii. 31.
—पात्र— ii. 15.	पिण्डः iii. Lump; clod.
—पाद— ii. 19; iii. 39.	पिण्डमृत् iii. 15 Lump-clay; clay in a lump; lumped up clay.
—पादः ii. 1.	पिण्डस्य iii. 15.
पादतलस्य ii. 17 Of the surface, the bottom, the sole of the foot.	पिण्डाकारात् iii. 13 From the 'lump-formed;' from the 'pro-
पादत्राणव्यवहितेन ii. 17 By or with an interposing 'foot-protector', or shoe; (a thorn) screened off, walled off, kept out, by a shoe.	
पादानधिष्ठानम् ii. 17 Non-retention in the foot; non-penetration into the foot.	
पादाभ्याम् iii. 42 By, with, the two feet.	
—पादाय (iv. 21).	
—पाप— iv. 6.	

PERTY', 'attribute', of being in the form of a lump, a clod.

—पिण्डितम् iii. 22.

पिता i. 27 Father.

पितापुत्रयोः i. 27 Of father and son.

पितृन् iii. 22 The forefathers; the lares and penates.

—पित्त—iii. 29 ('Bile': 'yellow'; digestive and assimilative juices (? salivary, gastric, hepatic, pancreatic, and intestinal, corresponding to the five पित्त's: पाचकं रंजकं चापि, साधकाऽलोचके तथा । भ्राजकं, चेति पित्तस्य नामानि स्थानमेदतः ॥ "The digestion of food; pigmentation; stimulation of the intelligence and general vitalisation; strengthening of the eyesight; increase of the general warmth of the body; these are the five functions, respectively, of the five kinds of piṭṭa; *Sushruta*).

—पिपासा—iii. 30 (Thirst).

—पिपासे iii. 30.

पिपुलयिषुः iv. 3 Wishing to 'flood', to irrigate. (पु, to 'flow', to 'flood'; to swim, to 'float').

पिवेत् iv. 10 May drink up. (पा, to drink).

पिहितकर्णः iii. 22 With ears closed.

पीडित्यत्वा iv. 7 Having caused pain.

—पीडा—iv. 7.

—पीडाभ्याम् ii. 15.

पुण्डरीकम् iii. 34 Lotus.

—पुण्डरीके i. 36; iii. 1.

—पुण्य—i. 33 (पू, to purify, to cleanse. पुण्यम्, virtuous deed; act of merit; merit as opposed to sin or demerit; superphysical right to future reward or pleasurable experience); an asset superphysically registered in the soul, as contrasted with a similar debit. See पापम्).

—पुण्य—i. 33.

पुण्यकर्माशयः ii. 12 The 'seed-pod', the germ, of merit.

पुण्यकृतः ii. 13 Made, created, brought about, by merit.

पुण्यपापाभिसम्बन्धः iv. 6 The connection with, the binding or connecting up with, the relating on to, merit and sin.

पुण्यप्रतिरूपक्रेण ii. 30 The inverted 'copy', the opposite reflection, of merit; false or hypocritical 'appearance' of virtue

पुण्यप्रत्ययः ii. 5 The notion of merit.

पुण्यशीलेषु iii. 23 Amongst the virtuous-charactered.

पुण्यहेतुकाः ii. 14 Caused by, or causes of, merit.

पुण्या iii. 51 Holy, sacred, blessed; (fem.):).

पुण्यात् ii. 34 From merit.

पुण्यात्मकेषु i. 33 Amongst the,

towards the, virtuous-souled ones.	—पुराणताम् iii. 13. —पुरुष—iii. 49.
पुण्यात्मानः iii. 26 Virtuous souls; holy-souled persons.	—पुरुष—i. 2, 24, 41; ii. 2, 22, 25, 26, 28; iii. 35, 49; iv. 16, 27.
पुण्यापुण्यकर्मशयः ii. 12 The 'seed pod', the germ, of merit and de-merit.	पुरुषः i. 3, 4, 7, 9, 29, 45, 51; ii. 6, 17, 20, 23, 25, 27; iii. 13, 35, 50, 55; iv. 18, 23, 24, 25. (पुरि शेते, he who 'sleeps' in the 'town', i. e. the body; पुरति, goes before all; पूरयति, fills everything; the Spirit, soul, self, ego, 'person', in-divid-ual).
पुण्यापुण्यकर्मशयपत्रयः ii. 13 The gradual growth or formation of the 'seed-pod' of merit and sin.	पुरुषरूपातिपर्यवसानं ii. 24 To (practice) ending in, finishing with, self-consciousness; ending with awareness of the (true nature of the) Self.
पुण्यापुण्यहेतुत्वात् ii. 14 Because of being caused by merit and sin, or, being causes of virtuous and vicious deeds.	पुरुषरूपातिम् ii. 24 To the knowledge, awareness, consciousness, of the Ego.
पुण्याभासेन ii. 30 By the merit-simulating, the merit-seeming, (not being real merit).	पुरुषरूपातः i. 16 By or from awareness or consciousness of Self.
—पुण्ये ii. 5.	पुरुषगतः i. 49 'Gone into', included in, inherent in, the Ego.
पुण्ये ii. 31 In, on, a holy, meritorious, sacred (day).	पुरुषज्ञानम् iii. 35 Knowledge of the Self.
पुत्रः i. 27 Son.	पुरुषदर्शनाभ्यासात् i. 16 By perseverent practice of Self-vision.
—पुत्र ii. 24.	पुरुषधर्मत्वेन ii. 23 By the state of being the property of, or being of the nature of, the Self.
—पुत्रयोः i. 27.	
पुनः iii. 12, 51 Again.	
पुनः i. 5, 11, 19, 30, 43; ii. 2, 4, 15, 24, 25, 27, 33, 34; iii. 12, 17, 18, 47, 51, 55; iv. 9, 11, 15, 16, 21, 34.	
पुरम् iii. 26 Town.	
पुरस्तात् ii. 19 Before; before hand; in front.	
—पुरस्तरा iv. 5.	
पुराणम् i. 24 Ancient; old; as before.	
पुराणता iii. 15; iv. 33 Oldness.	

पुरुषप्रत्ययपेक्षम् ii. 23 Looking to, dependent on, the consciousness, cognition, idea, ideation, notion, concept, awareness, of the Self, the Ego.	पुरुषार्थकृता ii. 19 'Made' by the purpose, end, or aim of the Ego.
पुरुषप्रत्ययेन iii. 35 By the idea, notion, belief of the Ego.	पुरुषार्थता ii. 19, 28 The state of being the aim etc. of the Ego; subservience to the Ego.
पुरुषम् ii. 6, 22; iv. 21 To the Ego.	पुरुषार्थवत्त्वम् iii. 47 The state of being possessed of subservience to the Ego; having the quality or property of subservience to the Ego.
—पुरुषयोः iii. 35, 55.	पुरुषार्थशून्यानाम् iv. 34 Of the (guṇas) devoid of (subservience to the) Self's purpose.
—पुरुषयोः ii. 15.	पुरुषार्थशून्यानाम् iv. 34.
पुरुषविशेषः i. 24 Special or peculiar Puruṣha.	पुरुषार्थपरिसमाप्तिः ii. 18 Non-completion of the goal, the purpose, of the Ego.
पुरुषविशेषः i. 24, 25.	पुरुषे i. 24; ii. 18.
पुरुषविषया iii. 35 Relating to Spirit, Ego.	पुरुषेण ii. 21; iv. 23.
पुरुषस्य iv. 18.	पुरुषेन्द्रियभूतेषु i. 41 In the Self, the sense-organs, and the sense-objects.
पुरुषस्य i. 4, 9, 45; ii. 17, 18, 20, 21, 23, 25; iii. 35 50, 55; iv. 10, 16, 18, 33, 34.	—पुरुषेषु iv. 33.
पुरुषाणाम् ii. 23.	पुरुषोपकरणे iii. 5 In the (mind which is the) instrument of the Self.
पुरुषान् i. 25; ii. 22.	—पुरे iii. 34.
—पुरुषान् iii. 22.	—पुष्कर— iii. 26 (Name of a continent).
पुरुषान्वयी i. 9 'Accompanying', 'following', residing in, the Puruṣha.	पूरणात् iv. 3 From the 'filler', the reservoir. (Some editions read पूर्णात्, the 'filled up'; this seems the better reading in view of the context).
पुरुषार्थः ii. 19 The meaning, intention, purpose, interest, wealth, object, end, aim, of the Ego; or, (that which is) for the sake of the Ego.	—पूरेण iv. 2,
पुरुषार्थकर्त्तव्यतया ii. 18 Because of the discharge or fulfilment (by the guṇas) of the need or purpose of the Self.	

—पूर्णम् iii. 54.	fault, flaw in the argument, difficulty, persists; the same objection applies.
पूर्णात् iv. 3 (See पूरणात्).	
—पूर्व— ii. 9; iv. 2, 11, 12.	
—पूर्वः—i. 18.	
—पूर्वः ii. 7, 8.	
पूर्वः iii. 17, 26 Eastern; that which is in front, is 'before' one; that which has gone or occurred 'before'; the earlier; the first; the past. (When a person 'faces', stands 'before', the rising sun, he is looking 'east', where the sun rises 'first').	
—पूर्वकः i. 20.	
—पूर्वकः i. 20; ii. 50, 51.	
—पूर्वकम् ii. 30.	
पूर्वजन्मानुसवः ii. 9 Experience of a previous birth.	
पूर्वजन्मानुभूतम् ii. 9 Experienced in a previous birth.	
पूर्वजातिज्ञानम् iii. 18 Knowledge of previous birth.	
पूर्वजातिज्ञानम् iii. 18.	
पूर्वतत्त्वानतिक्रमात् iii. 13 By non-transcendence of the preceding <i>tattva</i> ; because it does not give up its former reality, its 'thatness', its peculiar character.	
पूर्वदेशम् iii. 52 The former space, place, position, situation.	
पूर्वदोषानुषङ्गः ii. 13 'Addiction to, attachment of or to, pursuit by, the previous fault'; the same	
	पूर्वपर्वमनिवृत्तौ iii. 13 On the disappearance or removal of the former quality or property.
	पूर्वपक्षे iv. 25 In or towards the first side (of the two-sided question); in the former view or alternative.
	पूर्वपरतायाम् iii. 15 In (the consideration of) the condition of before and after; 'in beforeness and afterness, earlierness and laterness, precedingness and succeedingness'.
	पूर्वपरमाणुदेशसहक्षणसाक्षात्करणात् iii. 53 By or from observation, visualisation, envisaging, of the moment associated with the (former) position in space of the former atom.
	पूर्वपरिणामापाये iv. 2 On the passing away of the former transformation, mode, manifestation, unfoldment.
	पूर्वपश्चिमता iii. 14 'Before-and-afterness'; 'eastness and westness.'
	पूर्वपश्चिमतायाः iii. 14.
	पूर्वप्रत्ययः iii. 12 The preceding perception, notion, concept, belief; the previous 'way of approach.' (प्रति, towards, इ, to go; 'approach towards.')

पूर्वभवाभिसंस्कृताः iii. 18 Formed, shaped, impressed, moulded, stamped, in previous existences or births.

—पूर्वम् i. 18 iv. 12.

पूर्वम् ii. 11; iii. 29, 53; iv. 7
(See पूर्वः).

पूर्वरूपम् iii. 33 Previous or preliminary form.

पूर्वसंस्कारः iv. 28 Former impressed tendency, pro-disposition, acquired character.

पूर्वसंस्कारेभ्यः iv. 27.

पूर्वसिद्धस्य iii. 45 Of the (yogi who has become) 'perfected earlier'.

पूर्वस्मात् iii. 52.

—पूर्वी i. 11.

पूर्वी i. 24 Preceding, antecedent; (fem:).

पूर्वानुभूतवृपदंशविपाकाभिसंस्कृताः iv. 9 'Impressed,' pre-disposed, with the formerly-experienced cat-manifestation; with tendencies or predispositions formed during birth, 'fruition', 'maturation,' as a cat.

पूर्वान्तपरान्तमध्येषु ii. 39 In or at the 'preceding end,' the 'succeeding end,' and the middle; concerning the earlier, former, past limit, the future, and final limit, the middle or present (stage of births).

पूर्वापरावल्लाभेदम् iii. 13 The diffe-

rence of preceding and succeeding conditions.

पूर्वामलकसहक्षणः iii. 53 The moment associated with the first or former myrobalan.

—पूर्विकाः ii. 13.

पूर्वे i. 26 The Elders.

पूर्वेण iii. 17.

पूर्वेभ्यः iii. 7 Than, as compared with, the preceding ones.

पूर्वेभ्यः iii. 7.

पूर्वेषाम् i. 26 Of the Elders, Formers, Ancients.

पूर्वेषाम् i. 26.

पूर्वोक्ताः i. 30 Afore-mentioned; (plu:).

पूर्वोक्तेन iii. 13 By the afore-said.

पूर्वोक्तरक्षणाः iii. 52 Earlier and later moments; preceding and succeeding points of time.

पूर्वोक्तरेषु iv. 16 Amongst the earlier and later.

—पृथक्त्वम् iii. 53.

पृथिवी ii. 5; iv. 14 The earth (globe)

पृथिवीपरमाणुः iv. 14 'Earth-atom'; an atom of the earth-élément.

पृथिव्यादिना ii. 18 By (way of, in the form of) the earth-élément, etc.

—पृथिव्योः iii. 32.

पृथिवी iii. 45 (See पृथिवी).

—पृष्ठे iv. 33.

—पृष्ठम् iii. 26.

पृष्ठम् iv. 16 Back.

—पृष्ठात् iii. 26.

—पृष्ठेन iv. 33.

पौहेयः i. 7; iii. 35 Belonging to the Ego.

प्रकर्षगत्या i. 26 By 'upward progress'; in the way of greatness; by possession of or in respect of, grandeur, glory, splendour; with regard to progressive gradation of advance (i. e., very, or, indeed, incomparably, high stage of spiritual perfection).

प्रकर्षम् ii. 28 To growth, progress, elevation, uplifting. (प्र, much, कृप्, to draw, drag, lift, attract, plough, cultivate).

प्रकल्पयन् i. 48 Forming, improving, refining, cultivating, polishing. (कृप्, कृप्; see कल्पते).

—प्रकाश ii. 27.

—प्रकाश— iii. 21.

—प्रकाश— iii. 21.

—प्रकाशवत् i. 27.

प्रकाशः iv. 19 Light; luminous; obvious; visible; seen; cognised. (प्र, much, काश्, to shine).

—प्रकाशक iv. 19.

प्रकाशक्रियास्थितिशीलम् ii. 18 Having the characters, characteristics, properties, functions, of 'luminosity', 'activity' and 'steadiness', (i. e., cognition, action and desire).

(See प्रख्या-क्रिया-स्थिति—, प्रख्या-प्रवृत्ति-स्थिति—, and गुणः; also प्रकाशः, and क्रिया; कृ, to make, do, act, 'create'; स्था, to 'stand', sit, be 'steady').

प्रकाशक्रियास्थितिशीलः iii. 47.

प्रकाशते i. 28 Shines forth.

—प्रकाशम् iv. 19.

प्रकाशयति iv. 19 Discloses, discovers, enlightens, illuminates, makes visible, shows forth, makes cognisable; (causative of प्र-काश).

प्रकाशशीलम् ii. 18, 52 Having the characteristic, the nature, the property or quality of light, en-lighten-ment, illumination, i. e., intelligence.

प्रकाशात्मनः i. 47; iii. 43, 47 Of (the buddhi-sat्त्वा or intelligence which is) of the nature of luminosity.

प्रकाशावरणक्तयः iii. 43 Decay, destruction, erosion, 'consumption', wearing thin, wearing away, removal, of the veil of or on the 'light'.

प्रकाशावरणम् ii. 52 The 'screen' or veil of or on the 'light'.

प्रकाशावरणम् ii. 52.

प्रकाश्यप्रकाशकसंयोगे iv. 19 In or on the conjunction of the illuminated and the illuminator.

—प्रकृतयः iii. 44.

प्रकृतयः iv. 3 Natures; substrates;

primaries. (प्र, much, कृ, to 'create', do, act, maker; प्रकृतिः is that Nature which does, makes, acts, gives birth to, creates; cf. Lat., *natura naturans*).

—प्रकृति—i. 19.

—प्रकृति—iii. 48.

प्रकृतिप्रवृत्तौ iv. 3 In or on the setting in motion, the beginning to function, of Prakṛti.

—प्रकृतिलयः iii. 26

प्रकृतिलयः i. 19 'Lying in', dissolved, absorbed, merged in, Prakṛti, Matter, Nature. (Three kinds of Moksha are mentioned in the *Yoga-sūtra* and *Bhāshya*:—Viḍéha, Prakṛti-laya and Kaivalya. The commentary of Vāchaspāti, quoting from the Purāṇas, shows that the viḍéhas are a class of *dévas*. One current notion of Moksha is that all distinctions of 'individuality' cease in that condition. Another is that they do not disappear altogether, but are more and more lost, in increasing degrees, in the feel of 'universality'; whence grades of Moksha. The three grades of Kaivalya, viveka-khyāti, dharma-megha, and kaivalya, with their summation in Svarūpa-pratiṣṭhā Chiṭib; the three kinds of

Moksha, Sālokya, Sārūpya, Sāyujya, to which some add a fourth, Sāmīpya, after Sālokya, and also a fifth, Sārṣṭhi, before Sāyujya; the three kinds of Mukti, mukti, vi-mukti, a-vi-mukti, and their summation—vide *Pranava-Vāda*; and various 'triplets' under each; also, sa-viṭarka, nir-viṭarka, sa-vichāra, nir-vichāra, asmitā-nugaṭā, ānandā-nugaṭā, ṛtambharā, maḍhu-bhūmikā, etc., of the Yoga; and sa-vikalpa, nir-vikalpa, etc. of the Vēḍānta; various forms of dhyāna mentioned by Yogi Yājñavalkya, etc; all such require to be synthesised).

प्रकृतिलीनस्य i. 24 Of (the soul) 'merged in Prakṛti', the soul which has become "a Prakṛti-laya.

प्रकृतिलीने i. 19.

—प्रकृतीनाम् iii. 45.

प्रकृतीनाम् iv. 3 Of 'natures', natural tendencies, powers, faculties, potentialities. (See प्रकृतयः).

प्रकृतीनाम् iv. 3.

प्रकृतौ i. 51 In (its own) nature.

प्रकृत्यापूरात् iv. 2 From the 'flooding up', 'up-welling', 'over-flow', of nature, or natural tendency or potenti-

ality; from the uprush, the surging up into patency and manifestation, of natural potentialities lying dormant or latent, static, seed-like, overlaid and overpowered by other tendencies and potencies which were in manifestation, operant, dynamic.

प्रकृष्टम् iv. 10 Very high; elevated; up-drawn; fine-drawn; progressed; attracted upwards. (See प्रकृष्टम्).

प्रकृष्टसत्त्वनिमित्तम् i. 24 Having the finest (degree, grade, quality of) sattva for cause.

प्रकृष्टसत्त्वोपादानात् i. 24 By the donning of (a veil of) the most refined and 'progressed' sattva.

—प्रकृष्टस्य i. 49.

—प्रकृष्टे iii. 25.

प्रक्षीणक्लेशराशि: i. 1 He who destroys the hosts of miseries, sins, afflictions, of others; or he whose own 'sins', faults (of a-vidyā) have all been washed away (and who is now full of vidyā).

प्रक्षीणमोहावरणम् i. 2 With the veil of 'confusion' (i. e., conflictful desire which causes 'perplexities') worn away.

प्रख्याक्रियास्थितिशीलानाम् iv. 14 Of the (gunas) characterised by knowledge, activity, and

'steadiness' (or tenacity of desire). (See प्रकाशक्रियास्थितिशीलं; प्र+ख्या, to tell, inform, make clear).

प्रख्यातम् iii. 41 Well-known.

प्रख्याप्रवृत्तिस्थितिरूपाः ii. 15 Of the 'form' or character or nature of (the three i. e.) cognition, 'going forward' or action, and 'sitting' down (clinging 'steady' desire). (प्र+वृत्, Lat. *vertere*, to 'turn', 'roll', 'revolve'; प्रवृत्तिः, turning out, rolling out, revolving and evolving forth).

प्रख्याप्रवृत्तिस्थितिशीलत्वात् i. 2 Because of possessing the characteristics of cognition, action, and desire.

प्रख्यारूपम् i. 2 Of the form, nature, or aspect of knowledge.

प्रख्याशीलम् iii. 35 Having the characteristic of cognition.

—प्रश्वद्वक्त्रे ii. 13 (Violent combination; collision; spasm; sudden effort).

—प्रचय—i. 5, 43.

—प्रचयः ii. 13, 15; iv. 7.

प्रचयविशेषः i. 43 Special or peculiar collection, accumulation, grouping, combination. (प्र+चि, to 'choose', select, gather).

—प्रचार—iv. 19.

प्रचारसंवेदनम् iii. 38 Knowledge of (lines, tracts, channels,

ways of) movement, passage, wandering. (प्र + चर्, to move about).

प्रचारसंवेदनात् iii. 38 From do.:
प्रचारसंवेदनात् iii. 38.

—प्रचारात् iii. 26.

—प्रचाराः iii. 26.

—प्रचितः iii. 17.

—प्रचितस्य ii. 13.

प्रचिताभाः iii. 26 'Of accumulated glory', luminosity, brilliance, resplendence, effulgence; (a race or class of gods).

प्रच्छर्दनम् i. 34 'Vomiting', throwing out.

प्रच्छर्दनविधारणाभ्याम् i. 34 By expiration and retention (of the breath).

प्रच्छर्दनविधारणाभ्याम् ii. 53.

प्रच्यवते iii. 15 Drops off; falls; slips away. (च्यु, to go, to drop, to fail).

प्रजाः iii. 26 Progenies; creatures. (प्र + जन्, to be born).

प्रजानाति ii. 45 Knows lucidly, clearly. (प्र + ज्ञा, to 'know').

—प्रज्ञः iii. 51.

प्रज्ञया iv. 23 (See प्रज्ञा).

—प्रज्ञा— i. 20.

—प्रज्ञा—i. 47, 49, 50, 51.

—प्रज्ञा iii. 5.

—प्रज्ञाः iii. 51.

प्रज्ञा i. 48; ii. 27 'High knowledge'; the highest cognitive consciousness; the 'pure rea-

son'; the higher mind or intelligence. (प्र, high, much, great + ज्ञा, to 'know').

प्रज्ञा i. 20, 43, 44, 48, 49, 50; ii. 2, 27, 45; iii. 35.

प्रज्ञाम् i. 10, 48.

—प्रज्ञाम् ii. 27.

प्रज्ञाकृतः i. 50 Made, created, produced, caused, by intelligence.

प्रज्ञाकृताः i. 50.

प्रज्ञाकृतानाम् i. 51.

प्रज्ञाञ्जोतिः iii. 51 (The technical name of the Yogī in the third progressive stage of Yoga); 'the (yogi) lighted by his own lucid mind'.

—प्रज्ञात—i. 1, 17.

—प्रज्ञातः i. 2, 11, 18, 20.

—प्रज्ञातस्य iii. 7.

प्रज्ञाप्रसादम् i. 47 To the lucidity or placidity of intelligence.

—प्रज्ञाभ्याम् i. 49.

प्रज्ञाभ्याम् i. 49.

प्रज्ञायते i. 24 Is known, cognised.

—प्रज्ञायते i. 2.

—प्रज्ञायाः iii. 5.

प्रज्ञायाः iii. 27.

—प्रज्ञायाम् i. 35, 42, 43, 44; iv. 23.

प्रज्ञायाम् iv. 23.

प्रज्ञारूपम् i. 43; iv. 23 The form, the function, of cognisance; intellection.

प्रज्ञाऽऽलोकः iii. 5 The light, or the

enlightenment, of the higher intelligence, the lucid mind. (आ, all round, लोक्, to see, to shine)	प्रणवार्थम् i. 28 To the meaning of the Praṇava.
प्रश्नालोकः iii. 6.	—प्रणामित्व—iv 14.
प्रश्नाविवेकः i. 20 Discrimination, discernment, by or of the intelligence.	प्रणामी iii. 44, 45 The bender.
प्रश्नेयः iv. 23 Cognisable; to be cognised.	—प्रणालिकशा i. 7.
प्रणवः i. 27 The Praṇava; “A-U-M”, (pronounced Om, as a humming sound). (प्र + नु, न्; प्रणौति, प्रणुवति, praises, sings, hymns, the Supreme Self; प्रणूयते, is lauded, eulogised, by all; प्राणान् अवति, protects the vital forces; प्रकर्षेण नवीकरोति, re-'nov'-ates, re-juven-ates, every thing; makes everything new, renews the soul, as it were; makes the world process appear in a new light, when its meaning is duly understood; see <i>The Science of Peace</i> , and <i>Praṇava-Vāda or The Science of the Sacred Word</i>)	प्रणिदधीत ii. 34 Let him put, place, deposit, surrender, submit, yield (the mind to thoughts).
प्रणवम् i. 28.	—प्रणिधानम् ii. 1, 32.
प्रणवज्ञपः ii. 32 The recitation, repetition, of the Praṇava.	—प्रणिधानात् i. 23; ii. 45.
प्रणवस्य i. 27, 28.	प्रणिधानात् i. 23 From 'attaching the mind to', 'laying down the mind in'; from submission, resignation, surrender; (a special kind of devotion, where-in God is regarded as the 'repository', 'source and fount' of all one's own life and actions and of all others, in a constant remembrance).
प्रणवादिपवित्राणाम् ii. 1 Of the pure and purifying Praṇava etc.	—प्रणिधानानि ii. 1, 32.
प्रणवाभिधेयस्य i. 28 Of that which is named by the Praṇava.	प्रतनूकरोति ii. 2 Attenuates, wears away. (See तनुः).
	प्रतनूक्तात् ii. 2 To the attenuated.
	प्रतद्वनाः iii. 26 (A race of gods).
	प्रति ii. 22 To; for; in the presence of; in front of; confronting.
	प्रति ii. 22, iii. 49.
	प्रतिकूला ii. 15 Antipathetic; hostile; confronting inimically.
	प्रतिकूलात्मकम् ii. 14 Of an opposite 'self' or nature; antipathetic.
	प्रतिकूलात्मकत्वात् ii. 15 Because of antipathy.

प्रतिक्षणम् ii. 34, 52; iii. 9, 13;
iv. 11 Every moment.

प्रतिष्ठः ii. 8 'Back-striking'; hostility; hate. (प्रति, back, against, हन् to strike, to kill).

—प्रतिधान् ii. 38.

प्रतिजानते i. 27 (They) 'know in face of another'; they promise, declare as true.

प्रतितिष्ठित्वं iii. 26 Reside; stay; become fixed, established.

प्रतिद्वन्द्वी ii. 23 Opponent; rival; match; foe; 'the other of the two and two'.

प्रतिनिर्दिश्यते ii. 16 Is pointed out. (प्रति + निर् + दिश्, to point out, to direct).

प्रतिनिर्दिश्यन्ते iii. 13 Do: (plural). Are specified, distinguished.

प्रतिपक्षभावनम् ii. 33, 34 Realisation of, imagination of, dwelling in mind on, the opposites

प्रतिपक्षभावनम् ii. 34.

प्रतिपक्षभावनात् ii. 34 From do:

प्रतिपक्षभावनातः ii. 4 From do:

प्रतिपक्षभावनोपहताः ii. 4 Beaten down, defeated, destroyed, by vivid thought of the opposites.

—प्रतिपक्षाः i. 30; 32; ii. 11.

प्रतिपक्षाः iii. 51 Adversaries. (प्रति, opposite, पक्ष, side, wing).

—प्रतिपक्षान् ii. 33.

—प्रतिपक्षेत्त ि. 16.

प्रतिपक्षारम् ii. 15, 16 To the cogniser, the experiencer.

—प्रतिपक्षिः i. 25; ii. 55.

प्रतिपक्षिः iii. 53 'Fitting' (in to the mind); understanding (प्रति + पद्, to go, to approach).

प्रतिपक्षिः ii. 55; iii. 53.

—प्रतिपक्षिः—i. 27.

प्रतिपक्षिवद्या ii. 30 Barren of sense; devoid of apprehension.

—प्रतिपक्षौ i. 25.

—प्रतिपक्ष्या iii. 17.

प्रतिपक्ष्यताम् iii. 51 Let (it) be approached; or let (him) find.

प्रतिपक्ष्यते iii. 13, 39 Arrives at; attains to; obtains.

प्रतिपक्षः iii. 13 Arrived at; come to; understood.

प्रतिपक्षम् iii. 13.

प्रतिपक्षाः iv. 10.

—प्रतिपक्षादन—i. 35.

—प्रतिपक्षादनाय ii. 30.

प्रतिपक्षाद्यन्ते ii. 30 Are expounded.

प्रतिपक्षाद्यिष्याः iii. 17 By the wish to expound, to make others understand.

प्रतिपुरुषम् iv. 16 To, with, or in, each Ego, soul, individual person.

प्रतिप्रसवः iv. 34 Re-tire-ment; in-vol-u-tion; retreat; re-duc-tion; re-absorp-tion; re-mer-gence; im-mer-gence. (प्रति,

back, सू, to bring forth, to impel, to drive).

प्रतिप्रसवः iv. 34.

प्रतिप्रसवहेयाः ii. 10 Capable of being cast off, reduced, abolished, by a counter-process of involution, absorption, re-emergence.

प्रतिप्रसवाय ii. 2.

प्रतिप्रसवे ii. 27; iii. 50.

प्रतिवधनाति iii. 21 'Binds over against'; ties up; inhibits; suspends; bars; prevents. (प्रति + वध्, to 'bind').

—प्रतिवन्धी i. 50 (Pre-vent-er).

—प्रतिवन्धी i. 51.

—प्रतिवन्धेन i. 35.

प्रतिविमीभूतः iv. 23 (That which has) 'become a reflection', an image, a 'counter-disc'.

—प्रतिवृद्धः ii. 5.

—प्रतिभा—iii. 54.

प्रतियन्ति ii. 19 (प्रति + इ, to go). (They) go back.

—प्रतियोगित्वात् iii. 17.

—प्रतियोगी iv. 33 (Correspondent; relative or related, because of or by means of contrast and opposition, as white and black, heat and cold, pleasure and pain, sin and merit).

प्रतिलङ्घस्वरूपाः iii. 15 Those (successions, orders) that have gained their 'own-forms',

found their realisation, have become realised.

प्रतिलङ्घात्मकम् ii. 17, 21 That which has found, gained, realised itself.

प्रतिलङ्घ्य iv. 10 Having regained, recovered. (प्रति + लभ्, to gain).

—प्रतिलङ्घमे i. 30, 50; ii. 6.

प्रतिवसन्ति iii. 26 Dwell. (वस्, to dwell).

प्रतिविद्वस्तुधर्मः i. 9 That which has repudiated, refuted, rejected, forbidden and denied, all properties, functions of things, substances, particular realities.

—प्रतिषेध— i. 32 ('Counter-proof', countering, rejection, denial, inhibition, prohibition, stopping, checking; (प्रति to, against, in the face of, सिध् to be proved, accomplished).

—प्रतिषेध—i. 32.

—प्रतिषेधः ii. 30.

—प्रतिषेधात् iii. 13.

—प्रतिष्ठः i. 51; ii. 25.

—प्रतिष्ठम् i. 8.

—प्रतिष्ठम् i. 2, 43; iv. 12, 19.

—प्रतिष्ठस्य iii. 43, 49.

—प्रतिष्ठा iv. 34.

—प्रतिष्ठा i. 3, 30; iii. 50; iv. 34.

प्रतिष्ठा iii. 38, 41 Fixing; steady-ing; establishment; dwelling-place; support; seat. (प्रति + स्था, to 'stand').

—प्रतिष्ठाः iii. 26.	sorbed, de-manated (the opposite of e-manated).
—प्रतिष्ठानाम् ii. 4.	
—प्रतिष्ठायाम् ii. 35, 36, 37, 38.	
—प्रतिष्ठित—iii. 26.	—प्रतिसर्गः iii. 51.
—प्रतिष्ठेषु iv. 33.	—प्रतिहृत— iii. 26.
—प्रतिसंक्रमायाः iv. 22.	—प्रतीकाः iii. 48.
—प्रतिसंक्रमा i. 2; ii. 20; iv. 22.	—प्रतीकारः ii. 17.
प्रतिसंक्रान्ता ii. 20; iv. 22 Moved, transferred, passed, from one to another; reflected; transformed. (क्रम, to step).	प्रतीकारदर्शनात् ii. 17 From seeing, learning, of the way of counter-action; by knowledge of the remedy.
प्रतिसंदधाति iv. 21 Re-forms, re-shapes, counter-ranges, re-arrays, re-arranges. (प्रति + सं + धा).	प्रतीकारम् ii. 17 To the counter-action, the remedy.
—प्रतिसंवेदनात् iv. 19.	प्रतीचीनाः iii. 26 Western.
—प्रतिसंवेदिनम् iv. 21.	—प्रतीत्य ii. 5.
प्रतिसंवेदी i. 7, 29; ii. 17, 20 The ap-perceiver; the self-conscious; the (Self) possessed of reacting or reflecting consciousness; apperceptive; cognitively aware; reflective; mirroring; 'back-well-knowing'. (This word seems to mean the same thing as प्रत्यया-नुपश्यः, which also occurs in the Yoga system, and as अनुव्यवसायी of the Nyāya, and साक्षी and उपदृष्टा of the Vedānta; जानाति च, अहं जानामीत्यपि च जानाति; विज्ञातं विज्ञानाति, इच्छति, वदति, करोति).	प्रतीयते ii. 9; iii. 17 Is approached, understood, believed. (Passive of प्रति + इ; see प्रत्ययः).
प्रतिसंसूज्यमानाः ii. 19 Being 'counter-led', led backwards, involuted, de-manifested, re-ab-	प्रत्यक्चेतनस्य ii. 24 Of the 'in-turned', 'in-drawn', introspective, Self-conscious Ego.
	प्रत्यक्चेतनाधिगमः i. 29 (प्रति, against, in the opposite direction, अन्तः, अञ्चति, goes, draws). Attainment of the inturned or introspective consciousness; or of the abstract consciousness; or consciousness of the abstract Self. (Vāchaspāti's explanation is very labored, and can be reconciled with the Bhāṣhya only by much hair-splitting; he makes the word mean 'the knowledge of the fact that the soul has been pulled away in the wrong

<p>direction, is suffering from a- विद्या).</p>	<p>—प्रत्ययः i. 19.</p>
<p>प्रत्यक्षेतनाधिगमः ii. 32.</p>	<p>—प्रत्ययः i. 18, 19, 20; ii. 5, 26;</p>
<p>—प्रत्यक्षत्वे i. 35.</p>	<p>iii. 12, 35, 50, 53.</p>
<p>प्रत्यक्षवलेन i. 32 By the power of sense-perception.</p>	<p>प्रत्ययः i. 11, 32; iii. 17, 18, 35</p>
<p>प्रत्यक्षम् i. 7, 43 (प्रति, to, towards, fronting, अक्षम्, sense-organ).</p>	<p>(प्रति, to, इ, to go). An ‘approach’, a going to (an</p>
<p>‘To each sense’; direct, imme- diate, sense-cognition; sensa- tion; sense-evidence.</p>	<p>dition; concept; idea; opinion; belief; conviction; confidence; faith; trust; an inducing or motivating idea; (cf: ‘ideas move the world’); a cause (since the primal cause is Imagi- native-Will or Volitional Imagination, ‘the faith which moves mountains’); also an affix or suffix in grammar, because it is that which ‘fixes’, is the cause of the definition of the indefinite root-verb).</p>
<p>प्रत्यक्षस्य i. 32 Of sensation; of the direct evidence of the senses.</p>	<p>प्रत्ययकारणम् ii. 28 The cause of the idea, belief, conviction.</p>
<p>प्रत्यक्षीकरणाय i. 35 For realisa- tion; in order to secure direct sense-perception.</p>	<p>प्रत्ययनिरोधे i. 50; iii. 9 On the restraint of ideas, inhibition of concepts.</p>
<p>प्रत्यक्षीकर्त्तव्यः i. 35 Should be realised, brought into direct knowledge.</p>	<p>प्रत्ययप्रसूः iv. 28 Idea-generating; ideation-causing; productive of new causes (of em-bodi- ment of the soul).</p>
<p>—प्रत्यक्षेण i. 49.</p>	<p>प्रत्ययम् ii. 15, 18, 20; iii. 20, 35.</p>
<p>—प्रत्यनीकत्वात्—iii. 37.</p>	<p>—प्रत्ययम् iii. 53.</p>
<p>—प्रत्यभिज्ञानात् iii. 14.</p>	<p>प्रत्ययमात्रम् i. 32 Only and all or mere idea.</p>
<p>प्रत्यभिज्ञायते iii. 14 Is recognised.</p>	<p>प्रत्यययोः iii. 17.</p>
<p>प्रत्यमुञ्चत् iv. 31 (He did) put on; ‘let go (on the body)’.</p>	<p>प्रत्ययविवेकनिमनस्य iv. 27 Of (the</p>
<p>—प्रत्यय—i. 10, 18.</p>	
<p>—प्रत्यय—i. 10, 32; ii. 4, 23, 26, 28; iii. 17, 20, 55.</p>	

'mind' which is) 'low', 'hollow', 'empty', weak, in (respect of), the discrimination of ideas; which is no longer interested in and is turning away from dealing with, or discriminating between (worldly) ideas.

प्रत्ययविशेषः i. 10 A special, peculiar, particular notion.

—प्रत्ययस्य i. 41; ii. 28; iii. 20.

प्रत्ययस्य iii. 19.

प्रत्ययस्य i. 11, 32; iii. 2, 19; iv. 15.

—प्रत्ययः ii. 15; iii. 17.

प्रत्ययः i. 32, 50.

प्रत्ययात्मकाः iii. 9, 15 Of the nature of ideas

प्रत्ययात्मकेन iii. 3.

—प्रत्ययानाम् iii. 17.

—प्रत्ययानाम् iii. 17.

प्रत्ययानुपश्यः ii. 20 Co-perceiver, ap-perceiver, of ideas, thoughts; he who sees, is aware or conscious, of the mind's moods, functionings, ideations, ideas. (See प्रतिसंवेदी).

प्रत्ययानुपश्यः ii. 20.

प्रत्ययानुभवे i. 10 In or on experience, feeling, of a notion or idea.

प्रत्ययान्तराणि iv. 27 Other notions or ideas.

प्रत्ययान्तराणि iv. 27, 29.

प्रत्ययान्तरानुत्पादे ii. 27 On the non-birth of another idea.

प्रत्ययान्तरेण iii. 2.

प्रत्ययविशेषः iii. 35 Non-distinction between the ideas or awarenesses.

प्रत्ययविशेषः iii. 35.

प्रत्ययिनम् i. 32 To the ideator or subject.

प्रत्ययिनि i. 32.

प्रत्यये iii. 19.

—प्रत्ययेन iii. 35.

प्रत्ययैकतानता iii. 2 Unbroken continuity, 'single-stretchedness' of idea, cognition, thought.

—प्रत्ययौ iii. 12.

प्रत्यर्थनियतत्वात् i. 32 (See the next word). Because of being confined to only one thing, being limited to each percept.

प्रत्यर्थनियतम् i. 32 Confined to, limited by, beginning and ending with, each 'object', each 'presentation'; unique.

प्रत्यवभासते ii. 20; iii. 15 Appears, shines out.

प्रत्यवभासन्ते ii. 19.

—प्रत्यवमर्शः ii. 13.

प्रत्यवमर्शः i. 10. Inferential, reasoned, reflective recollection. (प्रति + अव + मृशा, to touch; 'to touch again all round'; to recognise, recollect, clearly).

प्रत्यवमर्शात् i. 10.

प्रत्यवस्थिताः iv. 12 Contra-posed; placed face to face. (प्रति + अव + स्था).

प्रत्यवैमि iii. 18 I believe, understand, feel, think. (प्रति + अव + ई, to go).

प्रत्यस्तमेदावयवानुगतः iii. 44 Accompanied by, consisting of, parts, the differentiation of which has disappeared; showing no indication of separate parts.

प्रत्यस्तम् ii. 19; iii. 50 To remergence, setting, abolition, disappearance.

—प्रत्यस्तमये i. 18.

प्रत्यस्तमितप्रत्ययस्य i. 41 With belief or ideation sunk, set, disappeared; devoid of ideas.

—प्रत्याख्याने ii. 15 (In refutation, re-joinder, counter-manding).

प्रत्याम्नायः ii. 27 'Re-thinking back'; mental envelopement, involution, 'in-drawal in thought'.

प्रत्याशा ii. 24 Hope.

प्रत्यासन्नम् ii. 19 (प्रति, to, towards, आ, near, up to, सद् to sit). Near; close; proximate.

—प्रत्याहार—ii. 29.

प्रत्याहारः ii. 54 (प्रति + आ + हृ, to take away), Abs-trac-tion.

प्रत्याहारः ii. 54.

प्रत्याहृत्य i. 32 Having abstracted, drawn away.

—प्रत्युत्पन्न—i. 25 (Ready-born, ready-formed).

प्रत्युत्पन्नता iv. 11 'Ready-born-ness'; appearance; existence; operativeness; manifestness.

—प्रत्युत्पन्नम् iii. 54.

प्रत्युदितख्यातिः i. 16; iv. 33 He in whom the cognisance has arisen.

प्रत्युदितख्याते: ii. 27.

प्रत्युपस्थितम् iv. 14 Present; standing in front.

प्रत्युपस्थितविषयजाला ii. 1 With 'ever standing' network of sense-objects; matted with the tangle of sense-objects; (i. e. full of cravings for sensuous experiences).

—प्रत्येक—i. 25.

प्रत्येकम् iii. 17 Each one; singly; one by one.

प्रत्येतद्यः i. 26 To be believed. (masc :).

प्रत्येतद्यम् iv. 19.

प्रथमः i. 17; ii. 50; iii. 51 The first.

प्रथमकल्पिकः iii. 51 (Name of a Yoga-stage, the first).

प्रथमम् ii. 34; iii. 13, 44 First-ly; at first.

प्रथमे iii. 26.

—प्रदानेन ii. 33.

—प्रदीप—i. 35; iv. 10.

—प्रदीपः iii. 51, 54.

प्रदीपप्रकाशवत्	i. 27 Like lamp and light.	प्रधानवशित्वम्	iii. 18 Control, mastery, of Primal Matter.
प्रदीपस्य	iii. 51 Of the lighted, flaming, blazing. (दीप्, to shine).	प्रधानवशिनः	iii. 26 Lords, masters, controllers of Pradhāna.
प्रद्योतमानम्	i. 2 Shining, luminous, radiant. (द्यत्, to shine).	प्रधानवेलायाम्	ii. 18 At the time, during the period, of predominance.
प्रद्योतयति	i. 1 Lights up; casts light on; brings to light; illuminates.	प्रधानव्यवहारम्	ii. 23 Behaviour, functioning, as principium-pradhāna.
—प्रधान—	ii. 13, 15.	प्रधानशब्दवाच्याः	ii. 18 Designated, denoted, by the word pradhāna.
प्रधानः	iii. 39 Chief. (प्र+धा).	प्रधानस्य	ii. 23; iii. 26.
प्रधानकर्मणि	ii. 13 In the principal 'karma'.	—प्रधाना	i. 7.
प्रधानचित्तस्य	ii. 23 Of the pradhāna-ward mind; or of the mind which is of the nature of Pradhāna i. e., Prakṛti.	प्रधानान्तर्णीतानुमितास्तिताः	ii. 18 (They) whose existence, merged in the principal (one), is only inferred.
प्रधानजयः	iii. 48 Conquest of Pradhāna.	प्रधाने	i. 45.
प्रधानजयः	iii. 48.	प्रधानोपसर्जनभावेन	ii. 13 In the form, 'being', state, of principal and bye-product.
प्रधानपुरुषयोः	ii. 15 Of Matter and Spirit.	प्रपञ्चयते	iii. 13 Is 'quintuplicated', spread out, detailed, made complex, complicated, heterogenised; multiplied. (पञ्च, five).
प्रधानपुरुषव्यतिरिक्तः	i. 24 Apart from, other than, Matter and Spirit.	प्रपद्यते	ii. 15 Approaches; arrives at; finds. (प्र+पद्, to go).
—प्रधानम्	ii. 23.	प्रबुद्धस्य	i. 10 Of the awakened. (प्र+बुद्ध्, to know, to awake).
प्रधानम्	ii. 19, 23 Prakṛti; Matter; Nature. (प्र+धा, to do, to place, to deposit; 'that which does or makes all sorts of transformations, things, objects of the senses', or 'that in which all things are deposited ultimately').	प्रयोधः	ii. 4 Awakening.
		—प्रभवः	i. 50.
		प्रभवतः	i. 43 (The two) come forth, are born.

प्रभवति i. 1; iv. 3 Prevails; manifests; comes forth; has power.

प्रभवशीजम् ii. 15 The production—seed; the source of birth.

—प्रभवाः i. 50.

प्रभवाण्यव्यूहानाम् iii. 45 Of or over production or integration, and absorption or dissolution or disintegration, and organisation.

—प्रभवैः i. 51.

—प्रभा—i. 36; iii. 26.

प्रभा iii. 33 The dawn-glow.

प्रभास्वरम् iii. 32 Shining; brilliant; radiant.

प्रभुः iv. 18 (प्र + भू, to be). Master; lord; 'who is, predominantly'.

—प्रभृतयः i. 29.

प्रभृति iii. 26 'Beginning with'; 'et cetera'; 'and others'.

—प्रभोः iv. 18.

—प्रभोः iv. 18.

प्रमत्तः iii. 6.

—प्रमाण—iv. 14.

प्रमाणम् i. 7, 8; ii 5 Proof; 'that which measures' and so determines, makes sure (प्र + मा, to measure).

—प्रमाणकम् iv. 16.

—प्रमाणकम् iv. 16.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः i 6
Truth, error, (doubt or)

fancy (or imagination), sleep, and recollection.

प्रमाणविपर्ययविकल्पनिद्रास्मृतीनाम् i.
11.

—प्रमाणस्य i. 8.

प्रमाणस्य i. 8.

प्रमाणानि i. 7 (प्र + मा to measure)
The 'measurers'; proofs; evidence; facts; standards; tests; measures; authorities; truths; verities; realities; tested and attested facts; 'measured' truths.

प्रमाणान्तरम् i. 32 Another proof.

प्रमाणान्तरेण i. 32, 43.

प्रमाणाभावः ii. 5 Absence of proof, of proven verity, of verification.

प्रमाणेन i. 8.

प्रमाणोपारोही i. 9. Amounting to proof, verity, reality.

—प्रमाद— i. 30.

प्रमादः i. 30. iii. 51 Carelessness.
(प्र + मद्, to madden).

प्रमादकृतेभ्यः ii. 30 From (acts giving pain to others) caused by carelessness.

प्रमोपः—i. 11.

प्रयतन्ते i. 31 (They) endeavor.
(यत्, to try).

—प्रयतैः ii. 40.

—प्रयत्न—iii. 17.

प्रयत्नः i. 13; iv. 11 Endeavor, effort, exertion.

प्रयत्नकृतम् ii. 55 Done with effort.

प्रयत्नविशेषात् i. 33 Because of a special, peculiar, effort.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ii. 47 From relaxation of effort and attainment of the “Endless”.

—प्रयत्नात् ii. 50.

प्रयत्नोपरमात् ii. 47 From cessation of effort.

प्रयुक्तसामर्थ्याः ii. 18 Projecting, exercising, their powers.

प्रयोग—i. 30; ii. 54.

—प्रयोगः ii. 44.

—प्रयोग ii. 55.

—प्रयोगे i. 15.

—प्रयोजकम् iv. 3.

प्रयोजकम् iv. 5 Inspiring, engaging, employing, moving.

प्रयोजकम् iv. 3, 5.

—प्रयोजनम् ii. 18.

प्रयोजनम् i. 25; ii. 18 (प्र + युज् to join). That which en-gage-s (a person in an action, ‘joins’ him to an endeavour); motive; incentive.

प्रयोजनाभावात् ii. 27 For lack of motive.

—प्ररोहः ii. 4.

प्ररोहः ii. 4 Mounting, ascending; growing, sprouting. (प्र + रुह्, to grow).

प्ररोहसमर्थाः ii. 13; iv. 28 Capable of sprouting.

—प्ररोही ii. 13.

—प्रलय—i. 25.

प्रलयम् i. 5 To dissolution, re-absorption, (प्र + ली, to melt, to become absorbed, to ‘lie’ hidden).

प्रलयाभिसुखाः ii. 27 ‘Facing’, tending towards, dissolution.

—प्रलयेषु i. 25.

—प्रलीनानाम् ii. 27.

प्रलीने ii. 10 On or in the (Yogi’s mind when it has) become, ‘absorbed’, dissolved.

प्रलीनेषु iii. 50.

—प्रवण—ii. 33.

प्रवर्त्तते ii. 18; iii. 6, 41; iv. 25 Engages; becomes employed. (प्र + वृत्).

प्रवर्त्तन्ते ii. 18; iii. 13; iv. 16 Do: (plural).

प्रवर्त्तितम् iv. 31 Set going; started.

प्रवर्त्यते iv. 3 Is set in motion, set going, is made operative.

प्रवर्त्तते i. 2; ii. 23 Came forth; went forth; issued into activity; became active.

प्रवादाः iv. 21 Declarations; doctrines; sayings; teachings. (प्र + वद्, to say, declare, affirm).

—प्रवाह—i. 5; iii. 52.

—प्रवाहः i. 47; ii. 26.

प्रवाहः iii. 2 Flow (प्र + वह्, to flow).

प्रवाहचित्तम् i. 32 The ‘flow-mind’; the mind ‘streaming’ (with moods, tenses, functionings);

mind regarded as a stream of experiences.

प्रवाहचित्तस्य i. 32.

प्रवाहांशस्य i. 32 Of a part of the flow.

—प्रवाहिणः iv. 27.

—प्रवाही i. 32.

—प्रवाहेण i. 32.

प्रविभजन्ते iv. 23 (They) distinguish. (प्र + वि + भज्, भज्, to divide, to break).

प्रविभज्य iii. 17 Having distinguished, separated.

प्रविभागः iii. 17 Separation; distinction; differentiation; difference; classification; division; sub-division.

प्रविभागज्ञः iii. 17 Knower of do :

—प्रविभाग— iii. 17.

—प्रविभागः ii. 18.

प्रविभागानुपपत्तिः iii. 53 Inability, impossibility, non-feasibility of distinction.

प्रविलीयते i. 51 Dissolves; is dissolved.

—प्रविद्येक—i 16 (Strong discernment).

—प्रविशन्ति iv. 3.

प्रवृत्तम् iv. 11 Ever-active, engaged, diligent.

प्रवृत्तमात्रज्योतिः iii. 51 With light just issuing, just arising, just beginning to be seen.

प्रवृत्तयः i. 35 (See प्रवृत्तिः)

प्रवृत्ता ii 30 Become operative.

—प्रवृत्ति—i. 2; ii. 15,

प्रवृत्तिः i. 35 Pursuit; functioning; occupation; activity; going forth into manifest existence; 'pro-version' (opposite of निवृत्तिः, 're-version'). (प्र + वृत्, to be, to exist, to revolve; Lat. *vertere*, to turn).

—प्रवृत्तिः i. 30, 35.

प्रवृत्तिः i. 35, 36; ii. 23; iii. 25; iv. 5, 19.

प्रवृत्तिकारणम् iii. 13 Cause of employment, engagement, activity.

प्रवृत्तिभेदः iv. 5.

प्रवृत्तिभेदे iv. 5 In (the state or fact of) diversity of pursuit, occupation, engagement.

प्रवृत्तेः ii. 23.

—प्रवृत्तौ iv. 3.

प्रवृत्त्यालोकन्यासात् iii. 25 'By directing the light of the super-physical activity'; by projection of the super-physical light (experienced within the head; see i. 36).

प्रवेदप्रियामः i. 1 We shall 'cause to be known', i. e. explain.

—प्रवेशयितुम् iv. 3.

—प्रवेशात् iv. 2 (विश्, to enter).

प्रशान्तये iv. 21 For the great peace. (शम्, to be 'calm').

प्रशान्तवाहिता iii. 10 Peaceful flowingness; peaceful flow.

प्रशान्तवाहिता i. 13.

प्रश्नः iv. 33 Question; query.

प्रश्वासः i. 31; ii. 49 (श्वस, to breathe).	प्रसङ्गाने iv. 29.
प्रश्वासपूर्वकः ii. 50 Preceded by out-breathing.	प्रसङ्गानेन ii. 11.
—प्रश्वासयोः ii. 49.	—प्रसङ्ग—iii. 13.
—प्रश्वासयोः ii. 51.	—प्रसङ्गः iv. 21.
—प्रश्वासाः i. 31.	—प्रसङ्गः ii. 15; iii. 51; iv. 21.
—प्रश्वासैः ii. 50.	—प्रसङ्गात् iii. 51 (See प्रसक्तः).
प्रसक्तः ii. 13 Attached; entailed; relevant; appurtenant; ensuant. (प्र + सञ्ज्, to cling, adhere, be addicted).	—प्रसङ्गेन i. 8.
प्रसक्तम् i. 24 Supervenient.	प्रसन्नः i. 29 Placid; cheerful; pleasant; (masc.). (प्र, high, + सद्, to 'sit' down, to be weary, to approach; प्रसीदति 'sits' or rests in peace; 'sits on high'; is placid).
प्रसक्ते iii. 15.	प्रसन्नम् i. 10, 33; iii. 18 Do: (neu:).
प्रसङ्गानदग्धक्षेत्रवीजभावः ii. 13 (Tendency to or germ of action) whose quality of being the seed of misery has been burnt out by (truth-seeing) thought.	—प्रसव— ii. 10 (प्र + सू; see प्रतिप्रसवः).
प्रसङ्गानष्टलात् i. 15 From or by power of thought, meditation, 'calculation', 'counting up', 'accounting', considering.	—प्रसव—ii. 2, 10; 34 iii. 14, 50.
प्रसङ्गानम् i. 2 (प्र + सं + रुया to declare, to make known, to 'count'). Highest knowledge; 'enumeration' (of ultimate causes and effects); meditation.	—प्रसवः ii. 12, 26; iv. 34.
प्रसङ्गानवतः ii. 4 Of the thoughtful (yogi).	—प्रसवः iv. 34.
प्रसङ्गानग्निना ii. 2 By the fire of cogitation, thought, meditation, true knowledge.	प्रसवभूमिः ii. 4 Birth-place.
प्रसङ्गाने iv. 29.	—प्रसवम् ii. 26.
	—प्रसवाय ii. 2.
	—प्रसवे ii. 27.
	—प्रसाद—i. 16.
	—प्रसादः i. 47 (See प्रसन्नः; cheerfulness; placidity; serenity; tranquillity; lucidity; purity; settling down, as of dust and mud; grace; favor).
	—प्रसादः i. 20, 47.
	—प्रसादनम् i. 33.
	—प्रसादनम् ii. 1.
	—प्रसादम् i. 47.

—प्रसादात् iii. 6.

प्रसाध्य ii. 13 Having accomplished. (प्र + साध्, to accomplish).

—प्रसाध्यम् iii. 13.

प्रसीदति i. 33 Is pleased; becomes cheerful, placid, serene.

प्रसुप्तः ii. 4 Asleep (प्र + स्वप्, to sleep; Gr. hypnos).

प्रसुप्ततनुविच्छिन्नोदाराणाम् ii. 4 Of the sleeping (dormant, quiescent, abeyant, static, latent, potential, germinal), and the 'thin', (slight, 'tenuous', attenuated, incipient, germinating), and the broken (sporadic, cut up, interrupted, intermittent); and the operant ('grand', 'generous', active, in full flush, dynamic, vigorous, splendid). (Cf: the terms of psycho-analysis, unconscious or sub-conscious or supra-conscious, and fore-conscious or pre-conscious, and conscious).

प्रसुप्ततनुविच्छिन्नोदाराणाम् ii. 4.

प्रसुप्ततनुविच्छिन्नः ii. 4.

प्रसुप्तिः ii. 4 Deep sleep.

—प्रसुः iv. 28.

—प्रसूतिः i. 1.

—प्रसूतम् ii. 15.

—प्रस्तारः iii. 26.

प्राक् ii. 23 Before.

प्राकाम्यम् iii. 45 (Name of a super-physical power); 'will-success'; 'ability to do what

one wishes'; 'irre-sistible will-power'. (प्र + कम्, to desire).

प्राकाम्यविद्यातात् i. 24 From defeat of will.

—प्राभारम् iv. 26 ('Front-heavy'; 'heavy forward'; heading towards).

—प्राभारम् iv. 26.

—प्राभारा i. 12.

प्राचीनाः iii. 26 Eastern; ancient; former. (प्राक्, before, former).

प्राजापत्यः iii. 26 Belonging to Prajāpati.

प्राजापत्ये iii. 26.

प्राज्ञः i. 47 The wise one. (See प्रज्ञा).

प्राणः i. 31; iii. 39 Breath; vitality; vital force; life-breath. (प्र + अन्, to breathe; Lat. anima).

प्राणभृद्गेदस्य ii. 34 Of the variety or multiplicity of living beings.

प्राणस्य i. 34 Of the life-breath.

प्राणस्य iii. 53.

प्राणादिलक्षणा iii. 39 Of the nature or character of Prāṇa etc.

प्राणान् iii. 17.

—प्राणायाम— ii. 29.

प्राणयामः iii. 49 (प्राण + आयाम; यम्, to check; also to stretch.)

Regulation of the life-breath; lengthening of the breath; making it regular, slow, deep, long, or stopping it wholly for a time.

प्राणायामः i. 34; iii. 49, 51.
 प्राणायामात् iii. 52.
 प्राणायामात् iii. 52.
 प्राणायामाभ्यासात् iii. 52, 53 From or by practice of breath-regulation.
 प्राणिनः i. 31 Living or breathing creatures.
 —प्राणिनः ii. 9; iii. 26.
 —प्राणिनाम् ii. 35.
 —प्राणिषु i. 33.
 प्रातिभम् iii. 33 Intuitional.
प्रातिभश्रावणवेदनादर्शस्वादवाच्चः: iii. 36 Intuition, clair-audience, clair-tact, clair-voyance, clair-gustation and clair-olfaction. (वाच्च here is explained by the Bhāshya as meaning experience of super-physical scents. But this is not at all the ordinary meaning of the word, which is 'means of existence living, livelihood, trade'; hence also, 'news'. The aphorism probably means 'news i. e., experiences, of intuition etc'; but the Bhāshya-kāra puts in 'olfaction' apparently for the sake of symmetrical completion of the 'five' sense-experiences).
 प्रातिभस्य ii. 33.
 प्रातिभात् iii. 33.
 प्रातिभात् iii. 36.
 प्रातिभाद्यः iii. 37 The intuitional etc.

प्रादुरभवत् iii. 18 Came forth; issued forth; appeared; came into manifestation. (प्रादुः, 'forth', outwardly, visibly, भू. to be).
 प्रादुर्भवति i. 43; iii. 44, 47, 52 Comes forth, etc.
 —प्रादुर्भाविः iii. 45.
 —प्रादुर्भावौ iii. 9.
 —प्रादुर्भावौ iii. 9, 13.
प्रान्तभूमिः ii. 27 'End-ground'; 'bordering' province; tract of country; a definite stage; step; grade; plane; level; layer.
प्रान्तभूमिप्रज्ञा iii. 51 The consciousness of the stage or plane.
प्रान्तभूमिप्रज्ञाम् ii. 27.
 प्रान्तभूमिषु iii. 6.
 प्रान्ते iii. 15 At one end.
 प्रापणीयम् i. 16 To be attained.
प्रापितवस्तुमात्रसङ्घावाः iii. 15 Given or proved to have existence as real entities.
प्राप्तः ii. 21 Arrived; attained to; (masc. :). (प्र + आप्, to obtain).
प्राप्तचैतन्योपग्रहरूपायाः ii. 20 'Of (the mental mood) which has found the form of the support, handclasp, grasp, reflection, shadow, of the conscious'; of the intelligence on which the reflection of consciousness has fallen and which therefore appears now as if it were itself

conscious (like a mirror imaging the sun).	—प्राप्ताणिकस्य i. 49.
प्राप्तचैतन्योपग्रहस्वरूपायाः iv. 22 (See ii. 20).	—प्राप्त— ii. 13 (ई, to depart).
—प्राप्तम् i. 18.	प्राप्तयनकाले iii. 39 At the time of 'passing away', death.
प्राप्तम् i. 16, 43; ii. 22; iv. 13 Found; arrived; (neu:).	प्राप्तस्य iii. 22 Of death, 'the great departure'.
प्राप्तविवेकज्ञानस्य iii. 55 Of him who has found the knowledge born of discrimination.	प्राप्ताणभिव्यक्तः ii. 13 Manifested, shown, indicated clearly, in, at, or by, 'departure', death.
—प्राप्त—iii. 55.	प्राप्तेण i. 43 Generally; nearly; almost; frequently.
प्राप्ताः i. 24.	प्रार्थनीयः iii. 51 Worthy to be requested, solicited, entreated, begged.
प्राप्तिः i. 24, 49; iii. 42, 45 'Finding'; (name of a superphysical power); 'the power to reach anywhere one likes'.	—प्रार्थनीयेभ्यः iii. 51.
—प्राप्तिः i. 7, 25, 49.	प्रार्थयते iv. 29 Desires; prays.
प्राप्तिकारणम् ii. 28 Cause of attainment.	प्रार्थयमानः ii. 11, 15 (One who is) craving, requesting, entreating, soliciting.
—प्राप्ते: i. 7.	प्रावृत्ति iv. 25 In the rain-season.
—प्राप्तौ i. 15; ii. 6, 34.	—प्राप्ताद— iv. 10.
प्राप्त्युपायः ii. 26 Means, way of, going, finding, attainment. (उप near, ई, to go).	प्राप्तादः iii. 17, 26 Mansion. (प्र + आ + सद्; 'high-seated'; 'of high approach').
प्राप्त्यात् ii. 30 May find.	प्रियम् iii. 51 Dear; pleasing; desired.
प्राप्तवन्तः iii. 13 Arriving, attaining.	—प्रियम् i. 2.
प्राप्तुवन्ति iv. 21 (They) arrive; find; come up; present themselves.	प्रीतये i. 1 For gratification, pleasure, affection.
प्राप्तुहि ii. 36 Do thou gain; (imperative mood).	—प्रेक्षी iii. 51.
प्राप्तोति i. 32; ii. 24, 36; iii. 13 Finds; gains; attains; arrives at; results.	—प्रेत— ii. 34; iii. 26.
प्राप्त्य iii. 49 Having found.	प्रोवाच i. 25 Spoke, uttered.
	—मूर्वः i. 7.
	—मूर्वते ii. 4; iii. 13.
	मूर्वते i. 7; ii. 26 Floats; fluctuates; shakes; is shaky, un-

steady; bobs up and down.
(सु, to 'flow', 'float').

—सुवन्ते ii. 15.

सवा ii. 26.

—सुवा ii. 26.

—सुवयन्ति iv. 3.

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—फल— iv. 11.

—फल— ii. 1; iv. 11.

फलकमानियमात् ii. 13 Because of the uncertainty, the unregulatedness, of the order or succession of fruits or results.

फलप्रसवभेदानुमितसदभावः iii. 14

That of which real existence or reality of existence is inferred from the difference of fruit-production, or of the fruits produced; (a cause or property) inferred as something distinctive from the distinctive character of the effects produced by it.

—फलम् i. 21, 22, 24; ii. 34.

फलम् i. 23; iv. 11, 12 Fruit; result.

फलसन्यासात् iv. 7 From renunciation of fruit.

—फलस्य i. 24; ii. 18.

फलस्य iv. 12, 18.

—फलाः ii. 14, 34.

—फलाः ii. 14, 34.

फलेन i. 43.

—९—

—वद्म् iv. 23.

बधिरावधिरयोः iii. 41 Of the deaf and the not-deaf.

—वधाति iii. 21.

—वध्य iv. 17 (Some editions read—वन्ध्य).

—वध्यते iv. 15.

—वध्यमानम् iv. 16.

—वन्ध—iii. 38.

—वन्धः iii. 1.

—वन्धः i. 24; iii. 51; iv. 6.

वन्धः ii. 18; iii. 1, 38 'Bondage'; tie; attachment. (वन्ध्, to 'bind').

—वन्धकस्य ii. 3.

वन्धकारणम् ii. 24 Cause of bondage,

वन्धकारणशैथिल्यात् iii. 38 From looseness of the cause of bondage; by relaxation of the cause of the attachment, the tie, viz. by weakening of desire.

वन्धकारणस्य ii. 23; iii. 38.

वन्धकारणभावात् ii. 24 From absence of the cause of bondage.

वन्धकोटि: i. 24 State, stage, side, of bondage.

—वन्धनः iii. 49.

वन्धनानि i. 24 Bonds.

—वन्धने iii. 35

वन्धनोपरमः ii. 24 Cessation of bondage; revulsion or satiation

from the condition of being bound.

बन्धमोक्षौ ii. 18 Bondage and liberation.

—बन्धात् iv. 16.

बन्धाभावः ii. 23 Absence of bondage.

—बन्ध—iii. 23.

बन्धप्रसवम् ii. 26 With progenition, issue, prevented, barred; sterile.

—बन्धा ii. 30.

—बल—iii. 24, 46.

—बल—iv. 10.

—बलः iii. 24, 46.

—बलम् iii. 23.

बलम् iii. 23 Force; strength; power.

बलवन्तः iii. 13 Powerful, strong.

—बलाः iii. 13.

—बलात् i. 15; iii. 38.

बलानि iii. 23 Forces; abilities; powers; (pl:).

बलानि iii. 23.

बलीयः iv. 10 The stronger.

—बले iii. 24.

—बलेन iv. 14.

बलेषु iii. 24 In or among forces, abilities, strengths, powers; (pl:).

बहवः i. 24 Many; (pl: ; masc:).

बहिः iii. 43 Outside.

बहिः iii. 43.

बहिरंगम् iii. 8 External or outer limb or part.

बहिरंगम् iii. 8.

बहिरंगाणि iii. 1.

बहिर्भूतस्य iii. 43 Of the (mind i. e., soul which has) gone outside (the body).

बहिर्वस्तुतीजाः i. 46 'Seeded' with external objects; based on, springing from, dependent on, external objects.

बहिःसाधनसाध्या iv. 7 Achievable by external means.

बहु i. 25; ii. 13 Much; many.

बहुचित्तावलभ्वनीभूतम् iv. 15 The (external thing) which is the 'support', the object, of many minds. (Some editions read बहुचित्तालभ्वनीभूतम्).

—बहुत्वम् ii. 23.

बहुत्वे i. 5 In (the state of) manyness.

—बहुलः ii. 15.

बहून् iv. 4.

बहुनाम् iv. 5.

बहुनि ii. 30 Many; (plural).

बाधते i. 50; iii. 51; iv. 3 Oppresses; hinders, hampers, restrains, keeps off, opposes; restricts, gives trouble; traverses, contradicts. (बाध, to oppress, torment).

बाधनम् i. 8 Refutation.

—बाधने ii. 33.

—बाधमानम् ii. 1.

बाधमानाः iv. 16 Traversing, contradicting; (pl: ; masc:). (Some editions include the

sentence in which this word occurs, in the Bhāshya on iv. 15).

बाधेते iii. 30.

बाध्यते i. 8 Is refuted, destroyed; (passive of बाध्).

बाध्यमानः ii. 33 Being oppressed, disturbed, bothered.

बाह्यः ii. 50 Outer.

बाह्यम् i. 31; ii. 32; iii. 29; iv. 10 External, outer.

बाह्यवस्तूपरागात् i. 7 Because of being tinged or affected by an external object.

बाह्यविषयः ii. 51 Having an external object; having the external for object; pertaining to the external.

बाह्यसाधननिरनुग्रहात्मानः iv. 10 Of a nature not dependent on the 'favors' of external means.

बाह्यस्य ii. 49.

बाह्याध्यात्मिकोभयनिमित्ताः ii. 15 Caused by external, or subjective, or both sorts of causes.

बाह्याभ्यन्तरस्तम्भवृत्तिः ii. 50 'Of the external, the internal, and the paralysed or suppressed or rigidified mode'; i. e., stopping of the breath (for a while) after expiration, after inspiration, and by sudden effort.

बाह्याभ्यन्तरविषयाक्षेपी ii. 51 (The word आक्षेपी is used here in

some unusual and obscure sense, which makes the aphorism very difficult to understand. The most relevant interpretation of आक्षेपी, here, seems to be "that which 'attacks', 'besieges', i. e., draws in, contracts, reduces, causes to shrink"). (The fourth kind of breath-regulation is the gradual) reducing of the external as well as the internal stretch or length of the breath, (making the expiration and the inspiration, both, less and less strong and long, till both disappear).

बाह्ये iii. 1.

बाह्योपकरणेषु ii. 5 In external instruments.

विभर्त्ति i. 48 Bears, holds, carries; nourishes, cherishes. (भृ, to support).

—विस्त्रीभूतः iv. 23.

—बीज—ii. 2, 10, 11, 13, 26, 32; iii. 50; iv. 25, 28, 29,

—बीजः i. 46.

—बीजः i. 2, 18.

बीजभावोपगतानाम् ii. 11 Of the Kléshas, afflictions, which have arrived at, gone back into, reverted into, the condition, state, nature, of seed or germ; i. e. when the primal instincts which lead to births and rebirths, have been deprived of

their momentum or dynamicity, and been reduced back to their original seed-condition of staticity, i. e. have been reverted from patency to latency.
बीजभावोपगमः ii. 4 Approach or approximation to, assumption of, the state or nature of seed or germ.

—**बीजम्** i. 25.

—**बीजम्** ii. 23; iii. 55; iv. 23.

बीजम् i. 43 Seed; germ; cause; root; source; secret essence; principle.

बीजसामर्थ्यम् ii. 4 The power of the seed; germinating power.

—**बीजस्य** ii. 4.

—**बीजाः** i. 46.

बीजात् ii. 5.

—**बीजेभ्यः** iv. 27.

—**बीभत्से** ii. 5 (Disgusting).

—**बुद्धः** ii. 5.

—**बुद्धि**— iv. 22.

—**बुद्धि**—i. 43, 44; iii. 17, 18, iv. 19.

—**बुद्धिः** i. 16.

बुद्धिः i. 11; ii. 6, 24, 27 The cognitive aspect, part, faculty, functioning, of the mind; the intellect; intelligence; also, the mind generally. (बुध्, to know, to understand, to think; to awake).

बुद्धिकृतौ ii. 18 (The two) made, caused, given rise to, 'created', by the mind.

बुद्धिगुणः ii. 15 The attributes of the mind.

—**बुद्धितः** iii. 17.

बुद्धितः ii. 6 From intellect.

बुद्धिनिर्मासः iii. 17 Appearance in or to or before the intelligence; mental presentation.

बुद्धिनिर्माणः iii. 52 Created by the intellect.

बुद्धिनिवृत्तिः ii. 24 The retirement of the intellect; the cessation from functioning, the quiescence, of the mind.

बुद्धिपुरुषसंयोगभावः ii. 25 Absence of conjunction of Ego or Spirit and mind.

बुद्धिप्रतिसंवेदिनम् iv. 21 The (Self, Ego, Spirit, which is the) apperceiver of the mind. (प्रतिसंवेदी, प्रत्ययानुपश्यः, see *supra*, अनुव्यवसायी of the Nyāya, साक्षी and उपदृष्टा of the Vedānta, all signify the same fact, viz, that the soul, at the human stage, 'knows, desires, acts, and at the same time knows that it knows, desires, acts', i. e., it is aware of its own mental functionings'. 'Ap-perception' has been used in this sense by some western writers; and there seems no other better word available).

बुद्धिबुद्धीनाम् iv. 21 Of the awarenesses of the intellects; of

the cognitions of the cognitions (pl:).	बुद्धिसमाहारः iii. 52 Mental summation, gathering up, synthesis.
बुद्धिबुद्धेः iv. 21 Do: (Singular).	बुद्धिसहगतः iii. 17 Inherently or inseparably connected with the intellect.
बुद्धिबोधात्मा 1. 3 Of the nature of simple witness, silent watcher or spectator, of the functionings of the mind.	बुद्धीन्द्रियाणि ii. 19 Sense-organs.
—बुद्धिम् ii. 6.	बुद्धेः iv. 21.
बुद्धिम् i. 35.	—बुद्धेः iv. 19.
बुद्धिवृत्तेः ii. 20; iv. 22 Of the mood or functioning of the intellect or mind.	बुद्धेः i. 7, 29; ii. 17, 18, 20.
बुद्धिवृत्तयविशिष्टा ii. 20; iv. 22 Undifferentiated, undistinguished, indistinguishable, from the mood of the mind.	बुद्धौ ii. 18.
बुद्धिसंवित् i. 36 Awareness, consciousness, of the intellect or mind,	—बुद्धा iii. 17.
बुद्धिसत्त्वम् i. 36; iii. 35, 55 The sattva-constituent, the sattva-material, of the intellect or mind.	बुद्ध्यादिषु iv. 33 In intelligence etc.
बुद्धिसत्त्वस्य i. 47; ii 41; iii. 18, 43, 47, 49.	बुद्धिसत्त्वात्मना iii. 35 By (an, or the, idea) of the nature of the sattva-constituent of the buddhi-mind.
बुद्धिसत्त्वानभिसम्बन्धात् iv. 34 Because of non-connection with the cognitional sattva.	ब्रह्म iv. 22 Brahman; the Supreme, Eternal, and Infinite Spirit; the Universal Self; the Absolute.
बुद्धिसत्त्वोपारूढाः ii. 17 'Mounted' to, understood by, reflected in, the sattva component of buddhi.	ब्रह्माकायिकाः iii. 26 (A race of very high gods).
	—ब्रह्मचर्य— ii. 30.
	ब्रह्मचर्यप्रतिष्ठायाम् ii. 38 On fixity, permanence, stability, immutability, unshakeability, of Brahmacarya, sex-continence.
	ब्रह्मचर्यम् ii. 30; iv. 21 Sexual continence (which is regarded as indispensable for

or *vāyu*, etc. or into an इंद्रिय, the universal principle corresponding to a sense-organ, ear, eye, etc.).

—भवम् iii. 18.

भवसङ्क्रमः i. 16 The rotation of (the process of) Becoming; the succession or round of births and deaths.

भवस्य iv. 13 Of birth; of the world.

भवितव्यम् iii. 53; iv. 24 Ought to be.

भवितुम् ii. 15 To be.

—भविष्यति iii. 51.

भविष्यति ii. 34; iv. 19 Will be; will accrue; will happen; (sing:). (भू, to be).

भविष्यहृत्तिः ii. 4 Having existence or manifestation in future; (that which is) to manifest or come into operation in the future.

भविष्यद्वक्तिकम् iv. 12 That which will be manifested in the future.

भविष्यन्ति i. 35.

भविष्यामः ii. 39; iv. 25.

भविष्यामि ii. 33.

भवेत् i. 32; ii. 30; iii. 13; iv. 10 May be; if it be.

भव्यत्वात् iii. 18 Because of excellence, grandness, gloriousness.

—भाग— iii. 17.

—भाग— ii. 18.

—भागः iii. 17.

भागः iii. 26, 44 Share; part; portion; quarter. (भज्, to divide).

—भागम् iii. 17.

भागा: iv. 16.

—भागिनः iii. 55.

—भागी ii. 32.

—भागीयम् iv. 25.

—भागीयस्य iv. 12.

—भागीयैः i. 51,

—भाजनस्य iii. 13.

भारतम् iii. 26 India.

—भारम् iv. 26.

भार्यया ii. 24 By the wife, the 'to-be-supported'. (भृ, to support, nourish, cherish, bear the burden of).

—भाव— iii. 49; iv. 25.

—भाव— i. 9; ii. 4, 11, 15, 39; iii. 15.

—भावः iii. 45, 48.

—भावः ii. 4, 25; iii. 11, 15, 55; iv. 10, 12, 28. .

भावः iii. 13; iv. 12 Being; condition; also emotion and intention.

—भावनम् i. 28; ii. 33; 34.

भावनम् i. 28 'Making to be'; causing to exist; realising; dwelling upon in mind; cogitating; picturing; imagining.

—भावना— ii. 2; iv. 25.

—भावना— ii. 4.

भावनाः iii. 23 Ideations.

—भावनात् ii. 34 (Some editions read —भावनाहेतोः; and include the sentence in the commentary on ii. 35).

—भावनातः ii. 4.

भावनातः i. 33 By dwelling in mind upon; by realising; by evoking in one-self.

भावनातः iii. 23.

—भावनीयः iii. 51.

भावनीयः iii. 51 The (object or aim which is) to be 'realised', achieved, attained, 'brought into existence'.

भावनीयेषु iii. 51.

—भावम् ii. 26.

भावयतः i. 28, 33 Of (one who is) dwelling (in mind) upon भावयति ii. 2 'Causes'; brings भावयन् ii. 34 Picturing. [about. भावयित्वा iii. 23 Having imaged भावयिष्यति iii. 51.

भावयेत् i. 33; ii. 33; iii. 51.

—भावस्य ii. 45.

—भावा ii. 4.

—भावाः ii. 13, 18.

—भावात् iii. 15.

भावात् iii. 8.

भावान्यथात्वम् iii. 13 Otherwise-ness, change, transmutation, mutation, of being, state, condition, mode, mood, manner.

भावितः ii. 27; iii. 51 Realised.

भावितस्मर्त्तव्यः i. 11 That (memory) wherein the object called up by memory is 'realised', is

invested with reality, is regarded as real.

भावितेषु iii. 51.

—भाविनः iii. 52.

भावी i. 24 (That which is) to become, to happen, in the future.

भावे ii. 23.

—भावेन ii. 13, 18; iv. 14.

—भावौ iii. 13.

—भासम् iii. 3; iv. 19 (Appearing; भास्, to shine, to appear).

—भासम् iv. 23.

—भासते ii. 20, 23; iii. 15, 52.

—भासन्ते ii. 19.

भास्करस्य iii. 33 Of the 'light-maker', the Sun.

भास्वरम् i. 36 Radiant; luminous.

भित्वा ii. 5; iii. 13 Having broken.

भिद्यते iii. 14 Is differentiated, distinguished, separated, 'cut off', 'broken up or away'; (passive of भिद्, to separate, break down, di-'vide'; Lat, *vid*, to separate).

भिद्येत् iii. 14 Would be differentiated, separated, distinguished.

भिनत्ति iv. 3 Breaks through or away; removes. (भिद्).

—भिन्न— ii. 18.

भिन्नः iii. 53 Separate; different.

भिन्नजातोयेभ्यः i. 7 From (things or objects) of different genera or species.

—भिन्नयोः iv. 15.

—भिन्नाः i. 32.

भिन्ने iv. 3 When (the obstructing dam has been) broken.	—भूतत्वात् iii. 20.
—भिन्ने iii. 53.	—भूतत्वात् iv. 23.
—भिन्नेषु i. 32.	भूतप्रकृतयः iii. 44 The 'natures', 'origins', or 'substrata' of the elements.
—भीतः ii. 15.	भूतप्रकृतीनाम् iii. 45 Of the 'origins', 'natures', or 'substances' of elements.
भीतः iv. 19 Afraid; fear-stricken (भी, to fear).	भूतभाविनः iii. 52 Past and future; (pl.).
भीतव्याधितकृपणेषु ii. 12 Towards the frightened, the sick, and the pitiable.	भूतभावेत् ii. 18 In the form or state of the elements.
भुज्ञे iii. 50 Eats; tastes; experiences. (भुज्).	भूतभौतिकेषु iii. 45 In, among, over, elements and compounds.
भुजगपरिकरः i. 1 With retinue of snakes 'which go by or on their arms'; having serpents for retinue.	—भूतम् i. 1, 5, 35; ii. 23; iii. 20; iv. 11, 15, 16, 31.
भुवनज्ञानम् iii. 26 Knowledge of the cosmos.	—भूतयोः iii. 11.
भुवि iii. 26 On or in the Earth.	भूतसूक्ष्मगतः i. 49 Gone to, existing in, subtile elements.
—भूः iv. 16 (Some editions include the sentence in which this occurs in the commentary on iv. 15).	भूतसूक्ष्मम् i. 44 Subtile elements; subtle forms of the elements.
—भूत— iii. 17.	भूतसूक्ष्मसमापन्नम् i. 41 Arrived at, resolved or accomplished into, a subtile element.
—भूत— ii. 30, 33; iii. 18, 44; iv. 9. (भूतं, living beings, elements).	भूतसूक्ष्मस्वरूपाभासम् i. 41 Appearing in or with the form of a subtile element.
—भूतः i. 1; iv. 23.	भूतसूक्ष्माणाम् i. 43.
भूतः i. 24 That which has become; the occurred; the past.	भूतसूक्ष्मेषु i. 44
भूतकारणम् iii. 44 Cause of the elements.	भूतसूक्ष्मोपरक्तम् i. 41 'Tinged' by a subtile element.
भूतग्रामम् ii. 15 The host of living beings.	—भूतस्य iii. 38.
भूतजयः iii. 44 Conquest of the elements.	—भूताः i. 5; iii. 17.
	—भूतानाम् ii. 30.
	भूतानाम् iii. 44; iv. 7 Of living beings or elements.

भूतानि ii. 15, 19 Beings, creatures.	—भूतानि ii. 28.	ing towards, leading to, the slaughter of creatures.
भूतानुग्रहः i. 25 Compassion for all beings.		भूतोपत्राताय ii. 30 For the destruction of creatures.
भूतात्तरेषु iv. 14 Among other elements.		—भूत्या ii. 3, 15; iv. 12.
भूतार्थविषयः i. 47 With a real existent object.		—भूमयः i. 1; ii. 19; iii. 26.
भूतार्थविषयत्वात् i. 8 Because of the object (of pramāṇa) being something which 'has come into existence', i. e., is real.	—भूते ii. 4.	—भूमि—iii. 51.
भूतेन्द्रियजयी iii. 51 Conqueror of elements and of the sensor and motor organs.		—भूमिः ii. 27 (Condition, state; stage; level).
भूतेन्द्रियप्रकृतिवशिनः iii. 26 Lords or masters of the elements, of the sensori-motor organs, and of the 'substrates' (tanmātras)		—भूमिः i. 14; ii. 4; iii. 6, 26.
भूतेन्द्रियवशिनः iii. 26 Controllers, masters, of the elements and the sensori-motor organs.		भूमिः iii. 6, 26, 44 The earth; ground, foundation, stage, resting-place, halting place, standing ground; layer, level, plane; condition or mood, (of mind).
भूतेन्द्रियाणि ii. 19 Elements and sensori-motor organs.		—भूमिकः iii. 26, 51.
भूतेन्द्रियात्मकम् ii. 18 Of the nature or form of the elements and sensori-motor organs.		—भूमिकस्य iii. 6.
भूतेन्द्रियेषु iii. 13 Amongst the elements and the sensori-motor organs.	—भूतेषु i. 41.	भूमिजयात् ii. 51 From or by conquest of stage (after stage, in succession).
भूतेषु iii. 23 Amongst or towards beings.		—भूमिम् iii. 6.
भूतोपत्रातपरा ii. 30 Bent on, tend-		भूमिष्व् iii. 51, 54.
		—भूमिषु ii. 31; iii. 6, 26.
		भूमिषु iii. 6 In or on the stages (one after another).
		भूमिष्वान् i. 47 Standing on the (low) 'ground', in the valley, the plain.
		—भूमे: i. 30; iii. 6.
		भूमे: iii. 6.
		भूमै i. 30; iii. 45.
		—भूमयोः iii. 14.
		—भूयते iv. 33.
		भूयाः ii. 36 Be thou; (benedictive mood of भू, to be).

भूयासम् ii. 9; iv. 10 May I be; (do:).

भूर्लोकः iii. 26 The physical world or plane; the Earth.

भूवम् ii. 9, iv. 10 (अभूवम् with मा drops the अ). May I be.

भेत्तृत्वम् ii. 17 Penetrativeness.—भेद— ii. 18, 19; iii. 14, 44, 47.

—भेदः iv. 3.

भेदजम् ii. 17 'Born of breaking' (of the skin); caused by penetration (of the foot by a thorn).

—भेदम् ii. 1; iii. 13.

—भेदाः ii. 4.

भेदाः ii. 34 Sub-divisons; kinds.

—भेदात् iv. 12, 15.

—भेदात् i. 41; ii. 34; iii. 13; iv. 23.

भेदाभेदविवक्षितः iii. 44 'Wished to be described', or describable, as 'with and also without difference', as 'separate and again as non-separate'.

भेदे i. 32 In separateness, difference. (भिद्, to divide).

—भेदेन iv. 25.

भेदेन iii. 13 By separation.

भेद्यता ii. 17 'Divisibility'; piercability, penetrability.

भैषज्यम् ii. 15 Medication; medical treatment; medicine.

भोः iii. 51; iv. 33 (A vocative exclamation); 'Sir'.

भोक्ता i. 24; ii. 18 Experiencer. (भुज्, to eat, taste).

भोक्तारम् iv. 21.

भोक्तुः ii. 18.

भोक्तुवेन iii. 14 By experientship.

भोक्तुभोःयशक्तशोः ii. 6 Of the (two) powers, potencies, of experiencer and experienced.

भोक्तुशक्तिः ii. 20; iv. 22 Experiencing power; the potency of the experiencer.

भोक्तुस्वरूपम् iv. 21 The own form or nature of the subject, the experiencer.

—भोग— ii. 32; iii. 55; iv 34.

भोगः iii. 35 Experience; 'eating'; 'tasting'; suffering-and-enjoyment; undergoing the ups and downs of life. (भुज्, to eat, taste).

भोगः ii. 6, 13, 18, 23; iii. 51; iv. 16.

भोगप्रत्ययः iii. 35 Feel, belief, awareness of experience.

भोगभागीयस्य iv. 12 Of (the karma, action); leading to experience, suffering-and-enjoyment.

भोगहेतुत्वात् ii. 13 Because of being the cause, or, being caused by, experience.

—भोगाः ii. 13.

—भोगाः ii. 14.

भोगाधिष्ठाने ii. 5 In the 'forum' or 'locus' of experience.

भोगापवर्गार्थता iii. 44 Subservience to 'experience' (of the world) and 'retirement' (therefrom) or 'abolition' thereof, i. e. moksha.

भोगापवर्गार्थतायाम् ii. 21.

भोगापवर्गार्थम् ii. 18 For the sake of 'experience' and 'retirement', pursuit of worldly experience and renunciation thereof.

भोगापवर्गार्थम् ii. 18; iv. 24.

भोगापवर्गौ ii. 18 'Experience', 'tasting', and 'retirement', 'renunciation'. (See भोगः and अपवर्गः).

भोगाभावः iii. 14 Absence of experience of enjoyment-and-suffering.

भोगाभ्यासः ii. 15 Practice, repetition, continuity, of experience.

भोगाभ्यासम् ii. 15.

भोगाभ्यासेन ii. 15.

भोगाय iv. 10.

भोगारुदम् ii. 16 Rising, 'mount'-ing, to experience; being experienced.

—भोगिनः iii. 26,

—भोगी i. 1.

भोगेन i. 24; iv. 24.

भोगेषु ii. 15.

—भोग्य—ii. 6.

भोग्यत्वात् iv. 15. Because of experiencability.

—भौमः i. 1.

भौमान् iv. 3 The earthly, the

earthy; (chemical substances, particles, juices) belonging to the earth, or of the earth

—भ्रमः ii. 24.

भ्रमति i. 10 Wanders. (भ्रम्, to-wander, to err, to move about erratically, mistakenly).

भ्रान्ता ii. 30 Strayed; erred; erroneous; misled; mistaken; (fem:).

भ्रान्ताः iv. 23 Deceived; deluded; (pl:).

—भ्रान्तिदर्शन—i. 30 (Erroneous view).

भ्रान्तिवीजम् iv. 23 The seed of error, delusion.

—भ्रेषात् iii. 12.

म

मक्षिका: ii. 54; iii. 38 Flies; bees.

—मगध—iii. 26 (Some editions read गोमेध or पुक्ष in place of मगध; name of a continent).

—मज्जति iii. 45.

—मज्जा—iii. 29.

—मणि—i. 4. 35, 36; ii. 17, 18; iv. 17, 23.

मणिम् iv. 31 To the precious stone, crystal, gem.

—मणिमयानि iii. 26.

मणेः i. 41 Of the precious stone, crystal, gem.

—मण्ड—iii. 26.

मतिः iv. 21 Opinion; view; result of mentation; (मन्, to know, think, suppose).

मतिविभ्रमः ii. 24 Mind-wandering; error of opinion.	मध्यतीव्रः i. 22; ii. 34 Middling intense.
मत्स्यजालम् ii. 31 'Fish-net'; fishing-net.	मध्यतीव्रसंवेगस्य i. 22 Of one possessing energy or aspiration of middling intensity. (सं + विज्, to fear, to tremble, to be agitated; वेगः, urge, velocity)
मत्स्यबन्धकस्य ii. 31 Of the 'fish-catcher', the fisherman.	मध्यमध्यः ii. 34 Middling middle.
मत्स्येषु ii. 31 Amongst, in, towards, fishes.	मध्यमृदुः ii. 34 Middling mild.
मधुकरराजम् ii. 54 (To) the king of the 'honey-makers', i.e., bees (Modern western biologists and nature-students and observers have ascertained that the chief and leader of a hive of bees is a queen, and not a king. The word occurs in one of the admittedly oldest Upanishats, the <i>Prashna</i> ; and subsequent writers, Shankara etc., faithfully, with shut eyes, copy and repeat. Are the Upanishad-Rshis and Yogis in भ्रान्ति, 'error,' here, inadvertently ?).	मध्यसंवेगः i. 21 (One) possessing medium energy, speed, aspiration. —मध्ये i. 35. मध्ये iii. 26 In the middle. —मध्येषु ii. 39. मध्योपायः i. 21 With, of, possessing 'middling means', i. e., means of middling efficiency.
मधुकरराजानम् iii. 38.	मध्वसृतावयवनिर्मिता ii. 5 (A girl) composed of members, limbs, parts of the body, made all of honey and nectar.
मधुप्रतीकाः iii. 48 (Name of certain 'superphysical', occult, Yogic powers).	—मनस्काः iv. 4. मनः i. 10; ii. 19, 28, 30, 34; iv. 11, 19, 23 (मन्, to think, believe, imagine, intend, agree; to think highly of another, to honor; to think highly of oneself, to be proud; to think of or on some object persistently, insistently, to set the mind on, to crave; etc). Mind. (The word seems to be used in this aphorism as the equivalent of chitta. The distinction between the two,
मधुभूमिकः iii. 51 One belonging to a stage of yoga called Maḍhu-bhūmi.	
मधुमतीम् iii. 51, 54 (To) The Maḍhumati-stage.	
—मध्य—i. 22; ii. 34.	
—मध्य—i. 21.	
मध्यः ii. 50 'Middle'.	

if any, is not pointed out in the Yoga-sūtras or the Bhāshya. In the Sāṅkhya system, which is the 'theory', as Yoga is the 'practice', the antah-karaṇa, 'inner organ', is said to be three-fold, buddhi-ahankāra-manas; chitta is not mentioned; in the Yoga-system, chitta is used, and is said to perform the three functions of the 'triple inner organ'. In Vedānta, chitta seems to be the faculty of memory in particular, which 'stores up', चिन्ता, and, with the three others, makes the 'four-fold inner organ').

मनसः i. 35; ii. 53. Of the mind.
मनसः i. 34, 36; ii. 28; iii 25, 38, 43; iv. 18.

मनसा ii. 15; iii. 47, 50; iv. 11.
मनसि i. 24; ii. 5; iii. 50; iv. 7.
—**मनसि** ii. 30.

—**मनुष्य**— iv. 8.

मनुष्यजातिः iv. 33 The human race.

मनुष्यपरिणामम् ii. 12 (To) the human development, the human form, condition, transformation; evolution into the human condition.

—**मनुष्यः** iii. 26, 44.

—**मनुष्येषु** iii. 18.

मनो-जवित्वम् iii. 48 'Mind-speededness'; being possessed of the speed of the mind.

मन्तव्येन iv. 23 By the 'cogitable', the 'thinkable' (object); by that which has to be thought about

—**मन्त्र**— iv. 1 (**मननात् त्रायते**, that which, being kept or revolved in mind, protects).

—**मन्त्र**— iv. 6.

—**मन्त्रणे** iii. 51.

मन्त्रतपःसमाधिभिः ii. 12 By mantrachants, by asceticism, and by meditation or rapt concentrated contemplation.

—**मन्त्रयन्ते** iii. 51.

मन्त्रैः iv. 1 By incantations, magic-words, or chants.

मन्दाकिनी iii. 51 (Name of a river in heaven).

—**मन्यतया** iii. 51.

मन्यते i. 16, 32; ii. 1 Thinks, believes; (pass:) is thought, supposed. (See **मनः**).

मन्यमानः ii. 5 Believing. (Some editions read **मन्वानः**).

मन्युः ii. 8 Anger, wrath; rage; grief.

मन्वानः ii. 5 Believing.

मम iv. 27 My; mine.

—**ममकार**— ii. 15.

मया ii. 33; iii. 18, 51 By me.

—**मरण**— ii. 9; iii. 51; iv. 10.

मरणत्रासः ii. 9; iv. 10 The dread of death.

मरणदुःखम् ii. 9 The pain of death.

मरणदुःखानुभवात् ii. 9 From experience of the pain of death.

मरणम् ii. 13, 34 Dying; death. (मृ, to die).

मरणात् ii. 19.

मरिष्यति iv. 33 Will die.

—मल— i. 2, 8, 47; ii. 27, 43.

—मलः ii. 27.

मलः ii. 11 Stain; grossness; refuse; dirt; excretion; excrement; scum; filth; taint.

—मलम् ii. 43; iii. 55.

—मलस्य iii. 49.

—मलाः i. 30.

मलानाम् ii. 52,

मलैः iv. 31.

महत् ii. 42 Great; (neu:).

महति ii. 15, 19; iii. 26 In the great or large; in the Mahat-tat्त्वa or Buddhi-tat्त्वa, Universal Mind, Principle of Intelligence, Collective Intelligence.

महतः ii. 15, 19 (महतः आत्मनः, महति आत्मनि). Of the 'Great-Ātmā', the Mahat-tat्त्वa or Buddhi-tat्त्�vā.

महत्तत्त्वम् ii. 19 The Mahat-tat्त्�vā, the Great Principle of Consciousness manifesting in primal Universal Omniscent 'Immense' Mind.

—महत्व— i. 40.

महत्वादिव्यवहारापनः i. 43 Become the subject of usage as 'largeness' etc.; conventionally

treated as possessed of largeness etc. (Some editions read महत्तत्त्वादि—).

महद्वस्तुविषया i. 44 Having large, gross, dense substance for object.

महर्लैकः iii. 26 The world or plane called Mahah.

महर्षयः iii. 51 Great Ṛshis. (See ऋषयः).

—महर्षि— ii. 12.

—महा— ii. 12.

महाकाल— iii. 26 (Name of a hell or rather purgatory).

महातल— iii. 26 Name of an underworld.

महान् i. 43; iii. 26, 45 Great; large; the Great, i. e. Mahat-tat्त्�vā; the Mahar-plane or world.

महानरकभूमयः iii. 26 Layers, grounds, tracts, of great hells.

महानिर्वेदाय iv. 21 For the great Surfeit, the great Detachment or Renunciation.

महानुभावेषु ii. 12 Towards the Great, (those possessed) of great influence or power, the high, the mighty, the holy.

महाप्रतिपक्षाः ii. 11 Having great or powerful enemies (who require much exertion to defeat).

महाप्रलयेषु i. 25 In the Great Dissolutions (when Cosmos dissolves into Chaos).

महाभास्त्रः iii. 26 (Name of a race of very high gods).

महाभूतवशिनः iii. 26 Those who have control over the great Elements.

महाभूतानाम् ii. 28 Of the great Elements.

महामोहः i. 8 Great Confusion, Error, perplexity, inertness, delusion.

महामोहमयेन ii. 52 By (this phantasmagoria) composed of utter delusion.

—महारौव— iii. 26 (Name of a hell).

महाविदेहा iii. 43 The 'Great Incorporeal'; (name of a yogasiddhi, occult superphysical power, the power of going out of the gross physical body, in the form of a subtile body).

महाव्रतम् ii. 31 The great vow,

महासर्गेषु iii. 18 In great creations.

महिमा iii. 45 Greatness.

—महोदधि— i. 36.

मा ii. 9; iv. 10 No; not.

—मांस— iii. 29

मांसचर्मार्थेन ii. 34 For the sake of the flesh and the skin.

—माण— iv. 4.

माता iii. 13 'Mother', (the 'measurer' of the quality, capacity, 'field of consciousness', of the progeny; मा, to measure).

—मात्र— i. 43; ii. 19; iii. 3.

—मात्र— i. 4, 19, 28; ii. 4, 17, 18, 27; iii. 15, 17, 35, 44, 47, 51, 55; iv. 14, 22, 33.

—मात्रः ii. 20.

—मात्रः i. 17; ii. 19, 20; iii. 13.

—मात्रतया ii. 20.

—मात्रम् i. 2, 9, 16, 45; ii. 5, 19; iii. 20, 44; iv. 10, 13, 23, 24.

—मात्रया i. 2.

—मात्रस्य iii. 49.

—मात्रस्य i. 45; ii. 9, 19; iv. 10.

—मात्रा i. 44.

—मात्राणाम् ii. 22.

—मात्रात् iv. 4.

—मात्रे ii. 19; iii. 42; iv. 3, 19;

—मात्रेण i. 23, 43; ii. 18; iii. 43.

माध्यस्थ्यज्ञानम् iv. 15 Knowledge, awareness, consciousness, experience, of 'middle-seatedness', (i. e. of the condition which is above or midway between pain and pleasure, i. e. peace).

माध्यस्थ्ये ii. 28 In 'middle-seatedness', impartiality, the middle path or course.

मानसम् iv. 10 Mental.

—मानुष—ii. 28.

—मान्ये iii. 10.

—मापयति iv. 18.

माया iv. 13 (या मा, 'That which is not'). Illusion.

—मार्ग—ii. 33; iv. 25.

मार्गः ii. 26 Way; path of 'seeking.' (मृग्, to seek, hunt).

माल्यवत्सीमानः iii. 26 Bounded by the Mālyavān mountain.

—**माहात्म्य**—i. 9.

माहात्म्यम् i. 32 Great-souledness; large-heartedness.

—**माहात्म्येन** iv. 14.

माहेन्द्रः iii. 26 'Belonging to the Great Indra'; (name of a superphysical world or heaven).

माहेन्द्रनिवासिनः iii. 26 Dwellers of the Māhendra-world.

मित्रमात्रम् ii. 5 Only ' friend'.

मित्राभावः ii. 5 Absence of 'friend'.

—**मिथ्या**—ii. 26.

मिथ्याज्ञानम् i. 8 'Mythical', false, illusory knowledge.

मिथ्याज्ञानम् i. 43; ii. 26.

मिथ्याज्ञानस्य ii. 26.

—**मिमीते** iv. 4, 5.

मिलित्वा ii. 13 Having mixed, joined, or combined together. (Some editions omit this word).

मिश्रवनम् iii. 26 (Name of an Elysian garden).

—**मिश्री**—ii. 25.

—**मुक्तः** ii. 32; iv. 30 (Some editions read युक्तः in ii. 32).

मुक्तः i. 24; ii. 27; iii. 22 (मुच् to release, loosen, liberate, set free; gladden, rejoice). Freed; free; let loose; emancipated; liberated; delivered; a person,

soul, ego, who or which has achieved 'freedom'.

मुक्तपुरुषालम्बनोपरक्तम् i. 41 (The mind) 'colored' with the idea or image of a 'liberated' ego, soul, person, on which it may be resting, which it may be contemplating

मुक्तपुरुषेषु iv. 33 Amongst, towards, freed egos.

—**मुक्तस्य** iv. 31.

मुक्तः i. 24.

—**मुक्तिः** ii. 27.

मुक्ता ii. 25 Having let go, abandoned.

—**मुख**— iv. 11.

मुखनासिकागतिः iii. 39 Moving in the nostrils and the mouth.

मुख्या ii. 24 By the simple, the artless, the foolish, the ingenuous; (fem:).

—**मुदिता**— i. 33 (See Bhāga-vaṭa, iv. viii. 34).

मुदिता iii. 23 Gladness; respectful satisfaction; gratification; grateful satisfaction.

मुदिताचलम् iii. 23 The power, the force, of reverence, reverent gladness.

मुदिताम् i. 33; iii. 23.

मुद्रगच्छेधुकश्यामाकादीन् iv. 3 (Various cereals, pulses, etc.).

मुषितम् i. 10 Robbed; plundered; deprived of vitality. (मुस्, मुष्, to steal, despoil, spoil,

break, destroy; whence मूषकः, 'mouse').	—मूलः ii. 12.
मुहूर्ताहोरात्रादयः iii. 52 Muhūrta (= 48 minutes), day, night, etc.	—मूलः ii. 13.
मुहूर्तानि ii. 15 Fails, faints, errs, becomes perplexed. (See माहः.)	मूलपृथक्म् iii. 53 Separateness of or in the root.
मूढः i. 10 Unconscious; fainted; swooned; confused; perplexed; erroneous. (मुहूः).	—मूलम् iii. 43.
मूढक्षानम् iv. 15 Experience of confusion; confused knowledge; knowledge of confusedness, i. e. consciousness of being confused, perplexity.	मूलम् ii. 5; iv. 11 Root.
मूढत्वे ii. 28 In confusedness.	मूलवक्तरि i. 7 (In case of) the root-speaker, the original declarer being (trustworthy).
मूढम् i. 1; ii. 15.	—मूलाः ii. 30.
—मूढेषु ii. 9.	—मूलानि iv. 3.
—मूर्त्यः ii. 18.	—मूले i. 35.
—मूर्त्यस्य iii. 41.	मूले iii. 13 In (case of) the root-cause, the source (being present); when the root-cause (is present).
मूर्त्तिः iii. 44 Form, shape, image.	—मूग— iii. 51.
मूर्त्तिःयवधिजातिभेदः iii. 53 Distinction of shape or form, of intervening space or separating distance, and of genus or species or character.	मुज्जलादिजनितम् ii. 32 Produced by earth, water, etc.
मूर्त्तिसमानजातीयानाम् iv. 14 Of the same genus or species in respect of shape or form.	मुज्जलादिभिः ii. 40 By earth, water etc.
मूर्त्या iii. 45.	—मृत् iii. 15.
मूर्धज्योतिषि iii. 32 In the 'head-light', the light within, at under the crown of the head or skull.	मृत् iii. 13 Earth; 'mud'; ('mire').
मूर्धि iii. 1 In the head, the crown.	मृतः ii. 24 Dead.
	मृत्युना iii. 51 By death.
	—मृत्युम् iii. 51 (Some editions read—मृत्यू).
	मृत्वा i. 16; iv. 33 Having died.
	मृदुः ii. 50 Mild
	मृदुतीव्रः i. 22; ii. 34 Mildly intense; of small or low intensity.
	मृदुतीव्रसंवेगस्य i. 22 Of one of middling intensity (of aspiration). (Some editions omit this word together with about

half the sentence in which it occurs).

मृदुमध्यः ii. 34 'Mild-middling'; of average mildness; of lower middle (intensity of aspiration).

मृदुमध्याधिमात्वात् i. 22 Because of, by reason of, softness or weakness, of moderateness or mildness or mediumness, and of excessiveness or intenseness.

मृदुमध्याधिमात्राः ii. 34 Mild or gentle, and medium or moderate, and excessive or powerful or intense.

मृदुमध्याधिमात्रोपायाः i. 21 ((Possessed of mild, medium, and powerful means.

मृदुमृदुः ii. 34 'Mild-mild'; very mild.

मृदुसंवेगः i. 21 Of mild or low speed, eagerness, aspiration.

मृदूपायः i. 21 Of mild or small or poor means.

—**मृष्टः** iii. 2; iv. 25.

—**मृष्टम्** iv. 16.

—**मृष्टा** ii. 20.

मे i. 10; ii. 13, 24, 34 My; mine; (possessive or genitive of अहम्).

—**मेघः** iv. 29 (See धर्ममेघः; धर्मान् मेहति; मिह, to rain, to sprinkle).

—**मेघस्य** iv. 32.

मेध्याभ्यवहरणादि ii. 32 Pure

feeding etc.; eating of pure food etc.

मेरुपृष्ठम् iii. 26 The back or top of the Meru mountain.

मेरुपृष्ठात् iii. 26.

मैत्री iii. 23 Friendliness.

मैत्रीकरुणामुदितोपेक्षाणाम् i. 33 Of friendliness, of compassion, of reverent gladness, and of indifference (or ignoring or turning away or 'silent witnessing').

मैत्रीबलम् iii. 23 The inspiring, influencing, compelling, infecting) force of affection.

मैत्रीम् i. 33; iii. 23.

मैत्र्यादयः iv. 10 Affection etc.

मैत्र्यादिषु iii. 23 On or in affection etc

मोक्षः ii. 15, 18, 23, 24 Deliverance; freedom. (See मुच्यते).

मोक्षकारणम् ii. 23 Cause of moksha.

मोक्षपदे iii. 26 In the locus, plane, 'foot', 'standing-place', precincts, or on the threshold, of Liberation; in a condition nearly the same as Liberation.

मोक्षमार्गश्रवणे iv. 25 By or on hearing of the Path of Emancipation.

मोक्षशास्त्राणाम् ii. 32 Of the Sciences of Salvation.

मोक्षशास्त्राध्ययनम् ii. 1 Study of the Science of Deliverance.

मोक्षस्य ii. 26 Of deliverance, freedom.

मोक्षोपायः ii. 15 Means or method of moksha.

—मोक्षौ ii. 18.

मोक्षयति ii. 34 Frees; liberates; emancipates; releases. (मुच्).

—मोह— ii. 34.

—मोह— i. 2, 11; ii. 12, 15, 52.

—मोहः i. 8.

मोहः i. 8, 11 (मुह् to faint, swoon, fail, err, become confused, perplexed, stupefied). Confusion; perplexity; error; doubt; distraction; delusion; foolishness; vacillation (to and fro; swinging between extremes—the characteristic of Prakṛti); not knowing what to do; blind clinging.

—मोहा: i. 11; ii. 34.

मोहात् ii. 15.

मोहेन ii. 6, 34.

—मौन— ii. 32.

नियते i. 16 Dies; (sing: मृ, to die).

नियन्ते ii. 19 Do: (pl:).

—य—

यः i. 1; ii. 7; iii. 6; iv. 8; etc. He who; whoever, (masc:).

यज्ञातीयस्य iv. 8 Of that genus, species, kind, of which.

यत् i. 16; ii. 4; iv. 6, 11 etc. That which; (neut:).

यतः i. 8; ii. 15; iv. 9; etc. The place whence; because; in as much as; for the reason that.

यतिः ii. 40 The man who refrains (from worldly enjoyment), and restrains himself in various ways; the man of vows; the ascetic. (यम्, to refrain; to restrain, to check).

यर्त्किञ्चित् iii. 18 Whatsoever.

—यत्— iii. 17.

—यतः iv. 11.

यत्रः i. 13 Effort; endeavour. (यत्, to strive, to endeavour).

यत्तेन ii. 11 With or by effort, care, endeavour, or striving; strenuously, assiduously, carefully.

यत्तोपचर्यः iii. 51 To be watched with great care; to be attended to, guarded against, watchfully. (उप near + चर्, to move).

यत्र i. 24; ii. 13; iii. 13; iv. 21 etc. There where; at the place where.

यत्रकामावसायित्वम् iii. 45 'Determination where desire'; the power of enforcing, of realising, one's will and imagination, of shaping things at pleasure, at will, anywhere.

यत्रकामावसायिनः iii. 45 Of (another person) who has the power etc., (as above).

यथा— i. 39.

यथा i. 3; ii. 4; iii. 5; iv. 3 etc. As; so as.

यथाक्रमम् ii. 29; iii. 47 'As the order is'; in the order; according to the succession; in successive order.

यथाभिमतध्यानात् i. 39 By contemplation as desired, i. e., of or on whatever is agreeable
यथाभूतम् ii. 45 'As happened'; 'as has occurred actually'; according to actual fact.

यथाभूतार्थप्रतिपादनसामर्थ्यात् i. 35 From ability to expound or convey knowledge of facts as they actually are, as they have really taken place or occurred, as they verily are.

यथायोगम् ii. 32 As possible; as may be fitting; 'as may join in', fit in, well or appropriately with the surroundings; according to occasion, or opportunity.

यथार्थम् i. 20 'As the fact is'; according to fact.

यथार्थे ii. 30...

यथावत् i. 20 'As it is'. (Some editions read **यथार्थम्**).

यथासम्भवम् ii. 28, 34 As possible. (भू, to be).

यथासुखम् ii. 46 'As pleasure'; as may be pleasing; at pleasure; according to one's own pleasure; as convenient.

यथेष्टम् iii. 42 As desired or desirable. (इष्, to 'wish').

यदभिमुखीभूतम् iv. 11 (At first sight, this whole seems to be one compound word; but as such it is difficult to fit in with the rest of the sentence. It is best to read it as two words, यत् and अभिमुखीभूतम्, i. e., the thing which 'coming in front', being met with, presenting itself, arouses a desire, etc.).

यदा ii. 26; iii. 3; iv. 4; etc. At the time when; when.

यदि ii. 30; iii. 13; iv. 9 etc. If.
यद्यपि i. 35 (यदि + अपि; usually treated as one word): Al though.

—यन्ति ii. 19; iv. 21.

यम् iv. 11 etc. Him whom; (acc: of यः).

यम्—ii. 29 (See **यमाः**).

यम्—ii. 30, 33, 46.

यमपुरुषान् iii. 22 The 'men', the servants, of Yama, the Great Checker, Restrainer, Adjuster, Ruler, Giver of rewards and punishments, the God of Death and the Underworlds, (the astral plane).

यमस्थैर्ये ii. 39 'In or on stability of vows'; when the practice or observance of the vows, the self-restraint, has become

confirmed, established firmly, habitual, natural.

यमादिसाधनेभ्यः iii. 7 (From or) than the ways or means of vows etc. (Some editions read **यमादिभ्यः पञ्चभ्यः साधनेभ्यः**).

यमाः ii. 30 Rules; restraints; regulations; vows. (See यतिः).

यया i. 36; ii. 45; iii. 43; etc.

यस्सात् i. 51; iv. 30; etc.

यस्मिन् iv. 33; etc.

यस्य i. 1; ii. 38; iii. 14 iv. 11; etc.

यस्याम् iv. 22; etc.

यस्याः iii. 26; etc.

या i. 12; ii. 15; iii. 6; iv. 10; etc. She who; (fem: of यत्).

याः i. 4; ii. 11; etc.

यानम् iii. 51 'Means of going'; (the act of) going; vehicle; conveyance; car; (या, to go).

यानि iii. 50.

याम् iii. 49; iv. 11; etc.

यावत् i. 19; ii. 11; iii. 26 While; up to; as long as.

यावता iii. 52 By so much as.

यावत्सर्गयुषः iii. 26 With life-time as long as (a cosmic) creation; living as long as creation or manifestation lasts

यावन्तः iv. 21 (Pl: of यावत्).

—**युक्तः** i. 1; ii. 1, 23, 32; iii. 13.

युक्तः iii. 6, 13, 22; iv. 10, 15 'Joining in' (with the surroundings); fitted to the occasion;

fitting, fit, appropriate; possessed of: filled or supplied and provided with; (see योगः).

युक्तम् iii. 13; iv. 19, 20.

युगपत् i. 24; ii. 13; iii. 13 'Two together'; simultaneously.

युज्येत iv. 12 Would be proper, feasible, fitting, possible; (युज्).

युतसिद्धावयवः iii. 44 With its parts or components in juxtaposition, but capable of independent and separate existence, each complete in itself (like a forest with trees); a mere collection.

युद्धे ii. 31 In battle.

यूथम् iii. 44 A crowd; a herd.

ये i. 29; ii. 13; iii. 52; iv. 10; etc. (Pl: of यः).

येन i. 20; ii. 47; iv. 17; etc.

येषाम् ii. 34; iii. 46; iv. 25; etc.

—**योग**—i. 28; ii. 23; iv. 21.

योग—i. 1.

योग—i. 1.

—**योगः** ii. 1, 44; iii. 6.

—**योगः** ii. 23.

योगः i. 2 The 'joining' of the mind to an object; the union of the individual soul with the Universal Soul; communion; junction, conjunction; con-juga-tion; en-gage-ment; attune-ment, harmonisation, rapport; trance, ex-tasy (ecstasy);

fitness; regulation; attention; coming together; balancing; equilibrium. (युज्, Lat. *jugare*, to join, to yoke; *jugum*, युगं, a yoke. The *Amiara-kosha* gives five meanings; the *Médini-kosha*, eleven; Apte, in his *Samskr̥t-English Dictionary*, gives thirty-eight. The root-idea of 'joining', runs through all the rest, which have grown up gradually).

योगः i. 1, 2; ii. 1; iii. 6.

योगदः i. 1. Bestower of yoga; giver of the bliss of union.

योगधर्मः ii. 33 The dharma, the way, the path of yoga.

योगपक्षे i. 1 'On the side of', help-ful to, yoga.

योगप्रतिपक्षाः i. 30 The 'other-side', 'opposite side', enemies, of yoga.

योगप्रदीपः iii. 51, 54 The light, the lamp, of yoga.

योगम् i. 28, 48.

योगमलाः i. 30 The 'stains, refuse, excretions, rubbish, dust and dirt', of yoga; that is, the obstacles which stand in the way of the successful achievement of yoga.

योगयुक्तः i. 1 Possessed of, full of, yoga.

—**योगस्य** ii. 23.

योगस्य iii. 8.

योगाङ्गानि ii. 28, 29 The 'limbs,

members, parts', steps, of yoga. (See अङ्गानि).

योगाङ्गानुष्ठानम् ii. 28 Practice of the yoga-steps; 'following' of the yoga-disciplines, the yoga-exercises. (अनु, behind, स्था, to stand; to follow).

योगाङ्गानुष्ठानात् ii. 28 From or by following or practice of the successive steps of yoga.

—**योगात्** ii. 23.

योगात् i. 28; iii. 6.

योगान्तरायाः i. 30 The 'inter-rupters' or hinderers of yoga; the obstacles to yoga; the hindrances of, the difficulties in the way of, yoga.

योगिचित्तस्य iii. 20 Of the mind of the yogī.

योगिचित्तेन iii. 20.

—**योगित्वात्** iii. 17.

योगिनम् ii. 15, 16.

योगिनः iv. 7 Of the yogī.

योगिनः i. 21, 23, 28, 36, 37, 38, 40, 42, 43, 47, 50; ii. 10, 14, 35, 52, 55; iii. 16, 17, 18, 21, 41, 43, 45, 47, 51, 52, 53; iv. 6, 7.

योगिना iii. 26.

योगिनाम् i. 19; iii. 16.

योगिवृद्धिगम्यः iii. 53 Reachable, cognisable, by the intelligence of the yogī.

—**योगी** iv. 33.

योगी ii. 15; iii. 25, 33, 38, 49;

iv. 4 One who is practising yoga, or has achieved it,

—योगे iii. 21.

—योगे iv. 19.

योगे iii. 6.

योगेन iii. 6.

योग्यता ii. 53 'Yokability'; fitness to be employed or engaged'; fitness; ability; capacity; potency.

योग्यताऽवच्छिन्ना or योग्यताऽवच्छिन्नाः iii. 14 (Vāchaspāti explains this in two ways; as an adjective to शक्तिः, when it is to be read without the aspirate, as singular and feminine; or as an adjective to धर्मिणः, when it is plural and masculine and has the aspirate; the significance of the phrase itself remains the same either way). 'Cut off', 'marked off', delimited, characterised, defined, by capacity, ability, power, fitness, 'joinability'.

—योग्यत्वम् ii. 41.

—योग्यत्वानि ii. 41 (Fitness).

योजनशतसहस्रम् iii. 26 Hundred thousand yojanas; or extent of a hundred thousand yojanas. (A yojana is four krosha-s, roughly eight miles. Some editions read—साहस्रम्).

योजनसहस्राणि iii. 26 'Yojana-

thousands'; thousands of yojanas.

योज्यम् ii. 33, 34; iii. 13 'To be applied'; 'applicable'; to be understood.

योज्यानि ii. 28.

योद्धृषु i. 24; ii. 18 'In, amongst', on, or to, the combatants, the soldiers, warriors, the actual fighters.

—योनयः iii. 51.

—र—

—रक्तम् iv. 23.

—रक्तम् iv. 17.

रक्तम् iii. 20.

रक्तः ii. 4; iii. 13 (रक्त् to color, tinge, affect, please). Affectionate; attached; enamoured.

—रक्तस्य iv. 29.

—रक्षण— ii. 30.

—रक्षा iii. 51.

—रचनम् iii. 17.

रजः ii. 18 The attribute of Rajas, restlessness, motility, mobility; the primal principle of all activity, motion, action, movement anywhere and everywhere in the world-process. (See गुणः).

—रजस् iii. 49, 55.

—रजसः ii. 26.

रजसः ii. 17.

रजसा iv. 31.

रजस्तमसी iii. 35 Rajas and तमस.

रजस्तमोभ्याम् i. 2, 47.

रजस्तमोमूलम् iii. 43 Rooted in, having its root in, arising from, rajas and tamas.

रजोमात्रया i. 2 By or with a small measure or quantity of rajas.

रजोलेशमलापेतम् i. 2 'Moved away from', free of, the stain of the remnants of rajas (to the utmost extent possible, for entire abolition of any guṇa is impossible).

—रञ्जयति iv. 17 (See रक्तः).

—रत्— ii. 37.

—रत्त— i. 35.

रत्तानि ii. 37 Gems; jewels; things valuable, unique, rare.

रमणकम् iii. 26 (Name of a country), 'the happy' or 'the enjoyable'.

रमते iii. 6 Rejoices; takes pleasure; revels. (रम्, to play, to rejoice, to amuse oneself).

रम्यताम् iii. 51 (You may) enjoy (yourself here).

रश्मिषु iii. 42 Among or in the rays (of the sun, moon, etc).

—रस— ii. 9 Sap, juice; hormone; humour (medical); taste; relish.

—रस— i. 30; ii. 9, 19; iii. 26, 36; iv. 21.

रसतन्मात्रम् i. 45; ii. 19 The

'root-matter' of taste; taste-in-itself. (See तन्मात्रम्).

रससंवित् i. 35 Consciousness of taste.

रसाः iv. 3 Juices; liquids.

—रसातल— iii. 26 Name of one of the seven underworlds.

रसादिवैश्वरूप्यम् iii. 14 'The all-formness of sap, etc. ; the property of being the universal, pervasive, continuous, generic substrata of all sorts of particular forms; the 'universality', continuity, continuum-ness, of the sensations of taste, etc.

रसान् iv. 3.

रसायनम् iii. 51 'The goal, home, locus, dwelling-place, of taste'; 'vital-fluid'; 'juice'; elixir; tonic medicine. (अय्, to go, to rotate).

रसायनेन iv. 1.

—राक्षस— iii. 26.

—राग— i. 37; ii. 3; iv. 17.

—राग— i. 8.

—रागः iv. 15.

रागः ii. 7 (रञ्ज्; see रक्तः). That which colors; or pleases, tinges, the mind with pleasantness; affection; love; liking.

रागः i. 11; ii. 4, 28; iv. 11.

रागकाले ii. 4 In, at, during, the moment, time, period, of affection, attachment, attraction, love.

रागजः ii. 15 Born of love.
 रागद्वेषाभावे ii. 55 In the absence of both attraction and repulsion, attachment and repugnance, inclination and aversion.
 रागद्वेषै iv. 11 Love and hate; like and dislike; sympathy and antipathy.
 रागधर्मकम् iii. 13 Having the property of affection.
 रागस्य iii. 13.
 —रागात् iii. 26.
 रागादिप्रवृत्तिः iv. 6 That from which love, etc., issue forth; or, by which love, etc., are set in motion; or, which 'pursues', goes forwards, operates, functions, in the way of love, etc.
 रागानुविच्छः ii. 15 'Love-pierced'; threaded, shot through, penetrated, pervaded, permeated, with or by love.
 रागाः ii. 15.
 राजतवैदूर्यस्फटिकहेममणिमयानि iii. 26 Made of silver, emerald, crystal, gold and precious stone.
 —राजानम् iii. 38.
 —रात्र—iii. 52.
 रात्रिदिवम् iii. 26 Night and day.
 —राशि—iii. 26.
 राशिः ii. 13 Heap, horde, crowd, host; class; group.
 —राशिः i. 1.
 रुचिः iv. 25 Predilection, inclina-

tion, disposition, pleasure, taste, agreeability, congeniality.
 —रुचिः iii. 45.
 —रुत—iii. 17 (रु, to sound, to make a sound, a noise; cf: to make a 'row'; animals' cries or voices.)
 —रुद्रम् i. 1; iv. 21.
 —रुद्रे iv. 16.
 —रुद्रम् iii. 49, 54.
 रुद्धः ii. 9 'Root'-ed; grown up, developed, matured; established; mounted up. (From रुह to grow).
 —रुद्राः ii. 17; iii. 52.
 —रूप— i. 17; ii. 23; iii. 21, 44, iv. 9
 —रूप—i. 36; ii. 18, 19, 20, 27, 30; iii. 36, 48, 49, 50; iv. 20, 23, 33.
 —रूपम् i. 2; ii. 22, 30; iii. 13, iv. 14, 16, 19.
 रूपम् i. 1; iii. 44, 47; iv. 13 Form, figure, aspect; appearance; nature, state, characteristic; mode, manner; essence.
 —रूपः ii. 20, 27; iii. 17, 18, 35, 52.
 रूपज्ञानम् ii. 28 Knowledge, sensing, apprehension, cognition, of form.
 —रूपतः iv. 12.
 रूपतन्मात्रम् i. 45, ii. 19 The 'that-only', the root-matter,

of the sense-quality of visibility; 'color-form or vision-in-itself, sight-continuum'. (See तन्मात्रम्).

—रूपताम् ii. 21.

—रूपत्वात् iv. 9, 17.

रूपलावण्यवज्रसंहननत्वानि iii. 46

Beautiful form, fine complexion, and adamantine 'knit', 'binding together', articulation, (of the parts) of the bodily frame.

रूपसंवित् i. 35 'Consciousness of form'; optical sensation, sight, vision.

—रूपस्य ii. 21, 23, 28.

रूपस्य ii. 28; iii. 21.

—रूपाः i. 15; iv. 9, 13.

—रूपाः iii. 18.

रूपातिशयाः ii. 15; iii. 13 'Aspect-excesses'; manifestations, predominances, prevalences of 'forms'. (This and the word following it in the text, viz., वृत्त्यतिशयाः, are explained by Vāchaspaṭi in a special manner. He says, the rūpas are eight: dharma, jñāna, vairāgya, aishvarya, and their opposites,—see i. 2; and that the vṛttis are 'pleasure, etc.' i. e., pleasure, pain, perplexity, as the context shows. This is not very clear.

Vāchaspaṭi's own comment on *Sāṅkhya-kārikā*, 12, helps us

to a simpler explanation; the rūpas, forms, or natures, and the vṛttis, activities, or functionings, of the three guṇas, when in excess, conflict with one another or each other; when not abnormally strong, but fairly balanced, (not exactly equilibrated either, for that means pralaya), they manage, each to have its proper turn. This explanation fits in better, it seems, with the context in ii. 15, and also in iii. 13; which Vāchaspaṭi's rather far-fetched explanation of rūpas, and cursory one of vṛttis, does not seem to do so well and easily).

—रूपायाः ii. 20.

—रूपी iv. 1.

रूपे iii. 21.

—रूपेण ii. 21, 22; iii. 13; iv. 24.

रेखा iii. 13 Line; stroke (of pen).

रोगः ii. 15 Disease. (रुज्, to break, destroy, kill).

रोगहेतुः ii. 15 The cause of disease.

रोमहर्षश्रुपातौ iv. 25 'Horripilation', i. e., excitement, standing on end, of the down on the skin and the hair, and the falling of tears.

—रोह— iv. 28.

—रोहः ii. 4.

—रौरव— iii. 26 (A purgatory).

—ल—

—लक्षण— iii. 13, 53.

—लक्षण— ii. 19; iii. 13

लक्षणम् i. 43; iii. 13 That by means of, or because of, which, a thing is seen, recognised, distinguished; distinctive feature or mark; characteristic; differentia. (लक्ष् to see, to aim at).

—लक्षणम् iii. 13.

—लक्षणः iii. 47.

लक्षणतः iii. 13 From, because of, by means of, the mark.

लक्षणपरिणामक्रमः iii. 15 Order, succession, sequence, march, of the changes, transformations, gradual unfolding, development, evolution, of the characteristics or marks. (See धर्मलक्षणावस्थापरिणामाः).

लक्षणपरिणामः iii. 13 The transformation of the characteristics.

लक्षणपरिणामे iii. 13

लक्षणभेदः iii. 13 Difference of characteristics.

—लक्षणयोः iii. 15.

—लक्षणस्य ii. 19.

लक्षणस्य iii. 13, 14.

—लक्षणाः ii. 19.

लक्षणानाम् iii. 13.

लक्षणान्तरम् iii. 13 Another characteristic.

लक्षणाभिधित्सया i. 2 By, because

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of, wish to declare the distinctive marks; in order to define, to characterise.

लक्षणाभ्याम् iii. 13.

लक्षणैः iii. 13.

—लक्षिताः iii. 13.

लक्षिताः iii. 13 Distinguished; particularised; characterised; specified; marked; observed.

लग्नम् iii. 26 Attached, clasped, clinging, in contact.

लघिमा iii. 45 Lightness; the yogic power of becoming light at will.

लघीयसा iii. 22 By very light.

लघुः iii. 42, 45 Light (the opposite of heavy).

लघुतूलसमापत्तेः iii. 42 From, by, because of, rapport with, (concentration on and attainment of the lightness of) light cotton-down.

लघुत्वात् iii. 42 Because of lightness.

लघुषु iii. 42,

—लपद्धिः iv. 21.

—लपत्तः iv. 14.

—लघ्व— ii. 17, 21.

लघ्वपर्यवसानः iv. 33 That which has found a conclusion, an ending. लभ्, परि + अव+सो, to end).

लघ्वविवरः iii. 51 That which has found a hole, crack, breach, loophole, opportunity (for entrance).

लघ्ववृत्तिः ii. 4 That which has

found existence, way of existence, livelihood, pa'ency, activity, functioning, manifestation, expression.

लघुस्थितिकम् i. 39 That which has attained fixity, stability.

लघुस्थितिकस्य i. 41,

लघुस्थायाम् i. 30 On or in (the stage or state) which has been gained, achieved.

लघुयुक्तम् ii. 13 That (birth) which has secured (or got determined) a life-period, or long life. (The new incarnation has its span of life determined by Karma).

लघुलोकः iii. 51 One who has found light.

—**लघ्निः** iv. 16.

लघ्नता iii. 42 Having found or gained.

लभते i. 32, 33, 36, 37, 38, 39, 40, 48; ii. 22, 23, 28; iii. 6 Finds, gains, obtains, attains. (**लभ्**, to gain, to find).

—**लभ्य**— iv. 10.

—**लभ्यन्ते** ii. 4.

—**तम्बनैः** iv. 11.

—**लम्ब**— iv. 23.

—**लम्बन**— iii. 2, 17, 20.

—**लम्बनम्** i. 32; iii. 35.

लवणोदधिना iii. 26 By the 'salt-sea'.

—**लाभ**— iv. 9.

—**लाभः** ii. 42 (**लभ्**, to gain. Gain; achievement).

—**लाभः** i. 21, 22, 23; iii. 43, 48; iv. 1.

लाभात् ii. 38.

लाभे i. 23.

—**लावण्य**— iii. 46 ('Saltiness'; crystal-like gleam of complexion).

—**लिङ्ग**— i. 45.

लिङ्गम् iii. 13, 41 Mark; characteristic quality; a manifestation. (From **लयं गच्छति**, that which goes into laya, absorption, dissolution, and therefore has come out of latency previously, by inference; or **लीयते च गच्छति च**, that which 'lies' hid, and also goes forth; i. e. all marks, qualities, which unfold and fold back, appear and disappear, emerge and immerge; see **प्रलयम्**). (Another and more common meaning of the word is 'the mark of sex', the reproductive male organ. The etymology indicates why this conventional meaning has arisen).

—**लिङ्गमात्र**— ii. 19,

—**लिङ्गमात्रम्** i. 45.

लिङ्गमात्रम् ii. 19 Only (a, or the, or as a) mark; a mere principle; a mere germ of productivity; a seed of manifesting power. (Dr. Ganganath

Jha translates it as 'solely emergent').	लोचनाभ्याम् ii. 5 With the two eyes.
लिङ्गमात्रः ii. 19.	लोभमोहकोधप्रभवः ii. 12 Born of greed, perplexity (silliness and terror), anger.
लिङ्गमात्रस्य i. 45.	लोभक्रोधमोहपूर्वकाः ii. 34 'Preceded by', due to, caused by greed, anger, or confusion (stupidity, and fear).
लिङ्गमात्रे ii. 19.	लोभः ii. 7 (लुभ्, to covet, to 'love'). Avarice; greed; craving.
—लिङ्गस्य ii. 19.	लोभात् ii. 14.
लिङ्गस्य i. 45.	लोभेन ii. 34.
लिङ्गात् i. 45.	लोलीभूतस्य iii. 38 Of the restless, the ever-moving, the disturbed.
—लीने ii. 10.	—लोहित— iii. 29.
—लेखा ii. 5.	लौल्यात् ii. 15 From, because of, restlessness, cupidity.
—लेश— i. 2.	
लोकः i. 43; iii. 25; iv. 23 That which shines, is seen, is visible, is lighted up; the world. (लोक्, लोच्, to see, perceive; to shine).	
लोकप्रत्यक्षेण i. 49 By the 'worldly', physical, familiar, sense-cognition or perception; by means of the ordinary physical senses.	
लोकबुद्ध्या iii. 17 By the 'world-mind'; by public opinion; by 'common sense', common convention.	—व—
—लोकम् ii. 5.	वः i. 1; iii. 51 You; (=युष्मान्; acc: pl:).
लोकमध्ये iii. 26 In the 'middle' or 'midst' of, within or amongst, the lokas, worlds.	—वक्त्रि i. 7.
लोकस्य ii. 13.	वक्तव्यम् ii. 25 'Declarable'; to be declared.
लोकालोकपर्वतपरिवाराः iii. 26 'Having the Lokā-loka mountains for family'; surrounded by those mountains.	वक्तव्या iii. 1 Do: (fem:).
लोकाः iii. 26.	वक्ता i. 7 Speaker.
लोके ii. 17, 42; iii. 26.	वक्ति ii. 24 Says. (वच्, to speak, to 'voice').
	—वक्त्रः i. 1.
	वक्ष्यति ii. 5 Will say; will declare. (वच्).
	वक्ष्यमाणा iii. 45 The 'being-declared'; to be declared in

a moment; (that which) is going to be said.

वक्ष्यामः ii. 29, 40, 46 We will say.

वक्ष्यामि ii. 33 I will say.

—वचनाः iv. 14.

वचनात् ii. 53 From the speech, the word.

वचनीयम् iv. 33 To be said; to be answered.

—वचनीयम् iv. 33.

वचनीयः iv. 33.

—वचनीयः iv. 33.

—वज्रसंहननत्वानि iii. 46 (Admantine knitting together of the parts of the body).

वज्रोपमः iii. 51 'Diamond-like'; adamantine..

वञ्चितः iii. 51 Deceived; (masc:). (वञ्च, to deceive; also, to go).

वञ्चिता ii. 30 Deceived; deceptive; (fem:).

वडवा iii. 53 Mare.

वत्सानुसारिण्यः iii. 44 'Calf-following'; (like cows) running after their calves.

वध्यस्य ii. 34 Of the (animal or person) to-be-slain.

वनम् iii. 44 Forest.

वमनम् i. 34 Vomiting; throwing out; (वम्, to 'vomit').

—वरण— iv. 31.

—वरण— iv. 31.

वरणमेदः iv. 3 Breaking of the ridge (of the field); making

a hole or passage through the ridge; breaking up, removal, of the hindering envelope, veil, screen, shell, obstacle, wall, bar; clearing the way; breaking through the obstruction; (चु, to cover, surround, conceal; also, to choose).

वरणमेदः iv. 3.

—वर्ग— iv. 24.

—वर्जिताः iii. 15.

—वर्ण— iii. 17.

वर्णः iii. 17 Letter; articulate letter-sound; (also color, and 'caste' or 'vocational class').

—वर्णम् iii. 17.

वर्णयन्ति iii. 53 (They) describe; say; (pl: ; वर्ण्, to paint, to describe).

वर्णाः iii. 17.

वर्णेषु iii. 17.

वर्णैः iii. 17.

— वर्त्तते ii. 18; iii. 6, 26, 41; iv. 3, 25.

वर्त्तते i. 1; ii. 16 Exists; (वृत्, to be, happen, act, turn round).

—वर्त्तन्ते ii. 15; iii. 26; iv. 16.

वर्त्तन्ते ii. 44; iii. 26. (pl:).

वर्त्तमानः i. 24, 32; ii. 18, 34; iii. 13, 14, 52 Existent; (masc:).

वर्त्तमानभावकमः iii. 15 'Succession into', 'striding into', passing

into the condition of being the present.	वर्धमानम् i. 25 Increasing; (वृद्ध्, to increase).
वर्त्तमानभावात् iii. 15 Because of the condition of 'the present'; because of being present.	वर्षम् iii. 26 A continent or large country (of the earth).
वर्त्तमानम् ii. 16, 23; iii. 13; iv. 12.	—वर्षम् iii. 26.
—वर्त्तमानयोः iii. 14.	वर्षाणि iii. 26
वर्त्तमानयोः i. 24.	वलयाकृतयः iii. 26 Ring-shaped, 'bangle'-shaped; (pl.:).
वर्त्तमानलक्षणम् iii. 13 The characteristic of being 'present'.	वलयाकृतिना iii. 26.
वर्त्तमानलक्षणयुक्तः iii. 13 Possessed of do:.	—वृत्ते ii. 23.
वर्त्तमानसमये iii. 13 In the present time.	—वशवर्तिनः iii. 26.
—वर्त्तमानस्य iv. 11.	—वशात् i. 19; iii. 38; iv. 9.
वर्त्तमानस्य ii. 26; iii. 13, 14, 49; iv. 12, 33.	—वशित्वम् iii. 18, 48.
वर्त्तमानाः i. 24; ii. 18; iii. 14; iv. 13.	वशित्वम् iii. 45 Having control, command, mastery, (over the elements and their products; a mystic yogic power).
वर्त्तमानातीताभ्याम् iii. 13 From the present and the past.	वशित्वेन iii. 39.
—वर्त्तमानाभ्याम् iii. 13.	—वशिनः iii. 26.
वर्त्तमानीकरणे iv. 12 In or for the 'making present', the manifesting (of something pre-existent but not manifest at present).	वशी iii. 45, 49 Conqueror; controller; sub-jugator (of the elements).
—वर्त्तमनेन iii. 51.	वशीकारः i. 40 Control, command, mastery.
—वर्त्तमनेषु iii. 13.	वशीकारः i. 40.
वर्त्तमानौ ii. 18.	वशीकारसंज्ञा i. 15 (A stage of yoga, of utter desirelessness; the characteristic or quality or consciousness of perfect 'self-control, command, mastery'.
—वर्त्तश्चित्ति iv. 10.	वशीकारसंज्ञात् i. 15.
—वर्त्तितम् iv. 25, 31.	वशीकारसंज्ञायाम् i. 35; ii. 26; iii. 49.
—वर्त्तिष्यन्ते iv. 12.	—वशीकारात् i. 40.
—वर्त्तेत् iii. 13.	वशीकृत्य iii. 35 Having subjugated, brought under control.
—वर्त्यते iv. 3.	

वस्यता ii. 55 Controllability.
—वसन्ति iii. 26.

वसुमती iii. 26 'Wealth-possessing'; (a name of) the Earth.
—वस्तु— i. 9, 44, 46.

वस्तु iv. 16, 17 Thing; substance; reality; entity; fact; real object; a thing objectively and independently real; (वस् to abide, reside).

वस्तु i. 20; ii. 4; iv. 10, 11, 12, 14, 15.

वस्तुज्ञानयोः iv. 15 Of thing and thought, substance and knowledge, object and apprehension thereof.

वस्तुतत्त्वम् iv. 14 The 'thatness', essence, of a thing or substance; (its peculiarity, individuality, that which makes it a separate, distinctive thing).

वस्तुनः i. 49.

वस्तुपतिः iii. 52 Fallen within (the category of) substance.

वस्तुप्रत्यभिज्ञानात् iii. 14 Because of re-cognition of things.

वस्तुमात्रात्मकाः iii. 15 Of the nature of all, or only and mere, entity.

वस्तुरूपम् iv. 16 The form, or of the form of, substance.

वस्तुशून्यः i. 9 Empty of substance or reality.

वस्तुशून्यः iii. 52.

वस्तुशून्यत्वे i. 9 In the state of being do:.

वस्तुसतत्त्वम् ii. 5 (Having a 'thatness', a reality, an essentiality, 'like' that of, or in 'common' with, true and real substance); positivity (not mere negativity); substantiality.

वस्तुसमाहारः iii. 52 Actual, real, substantial summation, gathering up, accumulation; (सम् from all sides, + आ, together, up to, + ह, to take, to carry).

वस्तुसाम्ये iv. 15 'In sameness, similarity, equality of things'; objects being or remaining the same; when the object is the same.

वस्तुसाम्ये iv. 15.

वस्तुसरूपः iii. 52 Of the form of substance, reality, objectivity; as if real, substantial.

वस्तुसरूपम् iv. 14 The 'own-form', characteristic essential nature of (a) substance; the reality of (an) object.

—वस्त्रम् iii. 22

वस्त्रस्य iv. 33 Of wearing cloth, garment, raiment; (वस, to wear).

वस्त्राणाम् ii. 11 Do:; (pl:).

वस्त्रवन्तरम् ii. 5 Another thing.

वहति i. 12; iii. 45 Carries; flows; blows; blows away; (वह, to

flow, to carry).	वाच्यवाचकत्वम् i. 27 Relation, condition, of denoter and denoted, name and thing.
वाहिः iii. 44 Fire.	वाच्यवाचकशक्त्यपेक्षः i. 27 Looking to, dependent on, the 'power' of the relation do:.
वा i. 23, 34, 35, 36, 37, 38, 39; iii. 22, 33; iv. 34 Or.	वाच्यस्य i. 27; iii. 17.
वा i. 5; ii. 1; iii. 1; iv. 3; etc.	—वाच्याः ii. 18.
वाक्, वाग्, वाङ् ii. 30, 36; iii. 17	वातपित्तश्लेष्माणः iii. 29 'Wind, bile, and phlegm'; the vital currents of nerve-forces and gases, and of the digestive and assimilative juices, and of the mucous, albuminous, and other semi-solid and solid tissues. (See —पित्त—; the works on आयुर्वेद describe five kinds of वाता and five of श्लेष्मात्, also).
Speech; voice.	वातेन iii. 22 By the wind.
वाक्पाणिपादपायूपस्थानि ii. 19	—वादन— iv. 10.
Voice, hand, foot, excretory, and reproductive organs.	—वादा: iv. 21 (Doctrines; views; opinions; theories).
वाक्यशक्तिः iii. 17 The power, force, significance, effect, of the sentence, 'the to-be-spoken', the 'speakable'.	—वादिनः iv. 20.
वाक्यशेषः ii. 41, 47 The rest of the sentence.	वान्तावलेही ii. 33 'Vomit-licker'; (cf: "The dog returning to its vomit"; लिह्, to lick).
वाक्यार्थे iii. 17 In the meaning of the spoken sentence.	—वायवः iii. 51.
वाक्ये iii. 17 In the sentence.	वायवीवस्य i. 45 Of the aerial or airy.
वाङ्मनसे ii. 30 Speech and mind	—वायु— ii. 19.
—वाचक— i. 27, 28.	वायुः iii. 44, 45 Air, wind. (वा, to blow).
वाचकः i. 27 Designator, declarer, speaker, signifier, indicator, denoter. (See वक्ति).	वायुवलः iii. 24 Possessed of the might of the wind.
वाचकः iii. 17.	
—वाचकत्वम् i. 27.	
—वाचकत्वस्य i. 28	
—वाचकम् iii. 17.	
वाचकम् iii. 17.	
वाचकेन i. 27.	
वाचा ii. 15; iv. 11 By speech.	
—वाच्य— i. 28.	
वाच्यः i. 27; iii. 13 The designated, indicated, denoted; the to-be-declared.	
वाच्यम् ii. 13.	

वायुवले iii. 24 In or on the might of the wind.

वायुम् i. 31.

वायुविशेषनियमेन iii. 26 By the law of the flow of the wind; by the laws of air-currents.

वायोः i. 34; ii. 49.

—वात्तीः iii. 36 (See प्रातिभ—).

वात्तीतः iii. 36 From subtle, super, or clair-olfaction.

वार्षगण्यः iii. 53 (Name of a R̄shi).

—वासना— ii. 1, 15, 24; iii. 17; iv. 8, 9, 10.

—वासना ii. 24.

वासना ii. 9 'In-dwelling', 'deep-seated', desire; inherent propensity, tendency, proclivity, inclination, 'primal appetite, impulse, urge, yearning, craving, instinct, innate disposition, hormé, élan. (वस्, to dwell, occupy, abide, reside; वास्, to perfume, incense, spice, flavour; see आशयः and संस्कारः).

वासनाः i. 24; ii. 13; iv. 8, 9, 10, 11, 12 Do: (pl:).

वासनानाम् iv. 8 Of do:.

वासनानाम् iv. 10, 11.

—वासनाभिः iv. 24.

वासनाभिः ii. 13.

वासनाम् iv. 11

वासनारूपाः iii. 18 Of the nature of deep-seated desires, ins-

tincts, innate dispositions, inherent appetites.

—वासिता ii. 24.

—वाहयन्ति iv. 19.

—वाढिणः (नः) ii. 27.

—वाहिता iii. 10.

वाहिनी i. 12 Flowing; carrying.

—वाही ii. 9 (See वहति).

—वाही ii. 9.

विकरणभावः iii. 48 'Organ-lessness'; condition of being devoid of instruments or organs.

विकरणभावः iii. 48.

—विकलः i. 17.

—विकल्प— i. 6.

—विकल्प— i. 11, 42, 43; ii. 34.

विकल्पः i. 9 Doubt, (as lo opposite of संकल्प, resolve); alternative; hypothesis; imagination, fancy; illusion; supposition; theory; postulate.

विकल्पज्ञानवलेन iv. 14 'By or on the strength of imaginative or imaginary knowledge'; or knowledge of imagined, imaginary, fancied, fanciful, illusive, objects.

विकल्पते i. 36 Alternates; occurs as one or other (of such and such objects).

विकल्पवहुत्वम् ii. 23 Plurality, multitude; of alternative (theories).

—विकल्पस्य i. 43.

विकल्पहानिः i. 44 Abolition of all doubt and element of unreality.

विकल्पाः ii. 23 Alternatives; possible views, ways of thinking; (pl:).

विकलिपितः i. 9 Imagined; postulated.

—विकल्पैः i. 42.

—विकार— ii. 28; iii. 48.

विकारकारणम् ii. 28 Cause of transformation.

विकारम् iv. 2, 3 Product; transformation (with an implication of badness); ('specially created', 'artificial', as contrasted with प्रकृति, Nature, and the non-artificial, un-compelled, 'natural' state, and प्रकार, good form or manner; वि, prefix expressive of separation, division, particularisation, privation, opposition, + कृ, to 'cre-ate', to do).

विकारसंज्ञा iii. 13 The designation of 'product', effect, 'curdlement', 'precipitate'; or, the consciousness that (it) is a (specifiable) 'product', a 'transformation', (not the homogeneous, unspecifiable, indistinguishable original 'plasm', root, source. (संज्ञा means both 'consciousness', and 'name' by which we become 'conscious' of or recognise a thing).

विकाराकरणात् ii. 23 From the

non-making of 'transformations', 'products', 'changes'; because of not producing any transformations.

विकारनित्यत्वात् ii. 23 Because of 'permanent' or continuous, unremitting, incessant transformation.

—विकाशि (or सि) iv. 10.

—विकाशि (or सि) नी iv. 10.

विकियमाणः iii. 17 Being transformed, corrupted, changed, artificialised.

—विक्रिया iii. 13.

विक्षिप्तचित्तस्य i. 31 Of the distraught mind; of him whose mind is distracted, maddened; of one obsessed demented.

विक्षिप्तचित्तानुपपत्तिः i. 32 Impossibility of the distracted mind; (i. e , there could be no such thing as 'distraction' at all).

विक्षिप्तम् i. 1, 32 'Flung away'; carried away; possessed, obsessed, maddened (by some one fixed idea); monomaniacal; lunatic; mad. (वि + क्षिप्, to throw, sling).

विक्षिप्ते i. 1.

—विक्षेप— iii. 26.

विक्षेपप्रतिपेधार्थम् i. 32 For the sake of prohibiting, preventing, precluding distraction.

विक्षेपसहभुवः i. 31 Connate or

congenital with, or companions of, distraction.	—विक्षेपते ii. 13 'Is taken round', revolved, considered.
—विक्षेपः i. 30 (Distractions, diversions. 'flingings', away).	—विक्षित्र— iii. 26.
—विक्षेपः i. 30	—विक्षित्रः iii. 26.
विक्षेपः i. 30, 32 Obsessions.	विक्षित्रः ii. 13; iv. 25 Variegated; 'much-imagined-in-special-ways'; marvellous; wonderful; (masc:).
विक्षेपोपसर्जनीभूतः i. 1 Become subsidiary or subservient to distraction; bye-product of obsession.	—विक्षित्रया ii. 15.
—विद्यातात् i. 24 (By defeat or destruction).	विक्षित्रा ii. 13 (Fem: some editions read चित्रा).
—विचार— iii. 26	विक्षित्रीकृतम् ii. 13 'Made multi-form, multi-colored'; variegated.
—विचार— i. 17.	विच्छिद्य ii. 4 Having broken; with breaks; (वि + छिद्, to cut, sever, divide).
—विचारः i. 17.	—विच्छिन्न— ii. 4.
विचारः i. 17 Thought, reflection, cogitation, consideration, pondering; opinion, view; (वि + चर् to move about).	—विच्छिन्नः ii. 4.
विचारणा ii. 13 'Revolving, moving about, (in mind)'; 'taking (the mind) about or around'; circumspection; consideration; question, problem, subject or matter for thought and reflection.	विच्छिन्नः ii. 4 Severed; cut up; broken; scattered; dispersed; sporadic.
विचारविकलः i. 17 Devoid of thinking, cogitating, reasoning, argument.	विच्छिन्नादित्वम् ii. 4 The state of being broken etc.
—विचारा i. 44 (See निर्विचारा).	—विच्छेदः ii. 49. (Break; stoppage; cessation).
—विचारा i. 44.	विजयः ii. 18 Conquest; victory. (Some editions read जयः).
विचारानुगतः i. 1 Accompanied with reflective thought, (especially regarding subtle objects).	विज्ञानीयात् iii. 27, 28, 29, 35 Let him know; (ज्ञा, to know).
	विज्ञातपूर्वपरान्तस्य ii. 9 'Of him to whom are known the before and the after ends'; of one who knows the beginning and the end.

विज्ञातारम् iii. 35 (To) the knower, perceiver

विज्ञानधर्मः i. 42 The properties of perception. (Some editions read ज्ञानधर्मः).)

—विज्ञानम् i. 49; iii. 36.

विज्ञानम् i. 30; iii. 34 'Special knowledge'; perception; concrete 'science'; concrete thought.

विज्ञानविसहचरः iv. 14 Apart from, 'not going with', unaccompanied by, perception or knowledge.

विज्ञानस्य ii. 28 Of concrete knowledge. (Some editions read ज्ञानस्य).

—विज्ञानात् ii. 28.

विज्ञानेन iii. 14.

विज्ञेयम् ii. 5 To be known; knowable.

—वितथम् ii. 45.

—वितर्क— i. 43; ii. 32, 33; iii. 26.

वितर्कः i. 17 (The Bhāshya explains this as) 'the gross, coarse, unrefined, occupation of the mind with a concrete, gross, non-subtile object'. But aphorism ii. 34 explains the plural form of the word as meaning 'impulse to kill, etc'. See वितर्काः).

वितर्कवाधने ii. 33 'On oppression by evil thoughts'; when evil passions disturb (the mind).

—वितर्कया i. 44.

वितर्कविकलः i. 17 Devoid of, free from, 'gross functioning'.

वितर्कविचारानन्दस्मितारूपानुगमात्

i. 17 Because of association with, or accompaniment by, (a) 'gross activity', i. e., (doubting, emotion-biassed) perception, or thought, of some physical object; (b) more subtle (bias-free, purely rational) thought; (c) mere feeling of joy; (d) mere feeling of self. (These four progressively successive states and stages of samprajñāta or 'conscious' meditation or 'absorption' may be illustrated by an extract from a recent book, which happens to be at hand at the time of writing, on what has come to be known as 'psycho-analysis', also 'the new psychology'. The extract is in exact accord with the undisputed Sāṅkhya and Yoga doctrine, that sañ्ति-rajas-tamas, or jñāna-icchhhā-kriyā, are inseparable, though one prevails at a time; and some western exponents of the 'old psychology' also have noted the fact. "The working of each instinct involves three mental processes, the cognitive, the affective or emotional,

and the conative.....A very large part of our actions and opinions are entirely determined by our complexes, and by far the largest parts are more or less colored by them, even when we are able to emancipate our judgments so far as to be able to act or judge to some extent independently of the bonds of our complexes. In *purely* rational thinking, which is a great deal rarer than most people imagine, the *affective* bond is of a different nature. The love of objective truth is here at least a part of the *affect involved*': Tansley, *The New Psychology*, p. 68. 'Complex' is a newly technicalised word, with a special significance, which includes what is clearly indicated by the words 'emotional bias', 'passionate prejudice', 'interested thought', etc. One of the main objects of yoga-discipline is to loosen and dissolve these 'complexes', *kāma-jatāḥ*, 'matted roots of desire', *hrdaya-granthayah*, 'heart-knots'; and thereby to purify and maximise *sattva* to the utmost, and free it from and minimise, first the lower and

then also the finer, *rajas* and *tamas*, as much as possible, complete abolition being impossible. The first important exercise for this purpose is to learn to discriminate between a word, its meaning, i. e., the object meant, and the knowledge or consciousness of the word, on the one hand, and the object, on the other. By persistent practice of such discrimination, there arises the ability to discriminate, in the total mental mood or 'complex', what and how much is the element of the 'affective', 'emotional', 'passionate' bias or prejudice, and what and how much that of 'pure reason', i. e. 'cognitional', 'intellectual', judgment. (a) *Sa-vitarkā* seems to be the meditation wherein this freedom from all such bias and passion, due to the coarser *rajas* and *tamas*, of hostility to any one and wish to hurt him, etc., has not been secured; e.g., the *odium theologicum*, and almost all political or commercial thinking i. e., 'meditation'. When such freedom is secured, the meditation becomes *vitarka-vikala* or *nir-vitarkā*, (i. 17, 43).

Apparently this *nir-vitarkā* is the same as (b) *sa-vichārā* (i. 17 and 44), purely rational deep thinking, absorbed reflection, especially with reference to 'subtile' objects, ideas, opinions, or superphysical things. When even that disappears, we have *vichāravikala* (i. 17) or *nir-vichārā*; and this seems to be the meditative mood or state of mind in which there is no thinking, (i. 17) but only a voluminous feel of pleasant ease, positive joy, bliss, (c) *ānandā-nugaṭā*, is left; as in the proximity of a loved person, or when resting in a comfortable bed after a hard day's work, to take a more common if less idealised experience (d) *Asmitā-nugaṭā* is the rapt, absorbed, mood in which even that feel of joy has disappeared, *ānanda-vikala* (i. 17), and only the feel of self-existence, 'I-am-ness', remains, something like the consciousness just before falling asleep, but, in this case, alert and wakeful consciousness, without any sleepiness).

—**वितर्का** i. 42, 43.

—**वितर्का** i. 42, 43, 44.

वितर्का: ii. 34. Evil thoughts and

emotions; also, doubts; fancies; suppositions; arguings.

वितर्का: ii. 33, 34.

वितर्काणाम् ii. 34.

वितर्कान् ii. 33.

वितर्कानुगतः i. 1 Accompanied by *vitarka*; (see **वितर्का**...नुगमात्, *supra*).

—**वितर्काया:** i. 43.

वितर्केषु ii. 34.

—**वितर्ल**—iii. 26.

वितानितम् iii. 22 Spread out; stretched out, (तन्, to stretch).

—**वितृष्णस्य** i. 15.

—**वितृष्णस्य** i. 15.

वितृष्णस्य i. 15 Of the 'thirstless', the desireless.

—**विदित**—ii. 31.

विदुः ii. 5 They know; (विद्, to know).

विदुषः ii. 9 Of the wise man; the knower.

विदुषः ii. 9.

विदेहप्रकृतिलयाः iii. 26 The 'bodiless' and the 'merged-in-*Prakṛiti*'; (see **प्रकृतिलयाः**).

विदेहप्रकृतिलयानाम् i. 19 Of the do:.

—**विदेह** iii. 43.

विदेहानाम् i. 19; iii. 48 Of the *Vidéha*-beings, the 'bodiless' ones; (a class of very highly advanced *jivas*, souls, gods, just short of, or on the threshold of *kaivalya*, *moksha*).

—विद्म् iv. 10.	विना iii. 18 Without.
—विद्या— iii. 17.	—विनायकाः iii. 26 (A race of devas).
विद्यते iv. 6 Exists; is known. (विद्, to know; also to exist; cf: <i>esse ist percipii</i>).	—विनाशः iii. 51 (Some editions read —विनाशी).
विद्यमानम् ii. 24 Existent; being cognised.	विनाशः iv. 12 Destruction; annihilation; loss. (नश्, to perish).
विद्यमाने ii. 23.	विनाशप्रतिषेधात् iii. 13 'Prohibition', denial, of annihilation.
विद्यया i. 14 By learning, knowledge.	—विनाशी iii. 13 (Transient; destructible'; 'perishable').
—विद्या i. 4, 5.	—विनाशी iii. 51.
—विद्या— ii. 46.	विनाशिनाम् iii. 13.
—विद्या i. 11; ii. 4, 5, 23; iv. 4. 11.	विनियोगः iii. 6 Application, employment, direction; appointment; (वि + नि + युज्).
—विद्याम् ii. 4.	विनिर्मुक्तम् i. 24 Freed; gone beyond; emancipated.
—विद्यायाम् iv. 25.	विनिवर्त्तते i. 51; iv. 25 Reverts, returns, retires, goes back, ceases, turns away. (Some editions read निवर्त्तते).
विद्याविपरीतम् ii. 5 Opposed to, reverse of, true knowledge.	—विनिवृत्तिः iv. 25 (Cessation, because of satisfaction. Some editions read निवृत्तिः).
—विद्वान् i. 25.	विनेयेषु ii. 38 In the 'teachable', 'guidable', 'leadable', the to-be-led or instructed; (pl.; वि + नी, to lead, guide).
विद्वान् ii. 15; iv. 30 The knower; the wise man.	विन्ध्यः i. 7 The Vindhya mountain.
—विधम् iv. 6, 10.	विन्यस्य iii. 25 Having 'put down', laid down, thrown down; arranged in order. (वि + नि + अस्, to throw).
विधमन्ति i. 35 (They) break, beat, tear, batter down; blow away. (धमा, to blow; to cast away).	विन्यासः iii. 29 Placing; arrangement; laying out.
—विधर्मा iii. 35 (Different-natured).	
—विधारणाभ्याम् i. 34 (Holding of breath).	
—विधारणाभ्याम् ii. 53.	
—विधीयन्ते iii. 38.	
विधूतक्षेत्रजसः ii. 26 Of (the <i>satṭṭva</i>) which has shaken off the (taint of the) rajas- restlessness of the 'afflictions', 'sins', 'miseries'.	

विपच्यमानम् iv. 8 Fruiting; being matured; (पच्, to cook).

विपरिवर्त्तन्ते iii. 26 (They) revolve; (pl.); वि + परि + वृत्).

विपरिवर्त्तमानेन iii. 51 By (me,) revolving.

विपरिवर्त्तेत् iii. 13 May, or would, exist transformed (?) into the unchanging from the changeful); or (interpreting the word in a sense which is the reverse of the usual sense) may 'specially' (वि), and 'all round' (परि), exist (वर्त्तेत्) unchanged; or, would change while being unchanged (a self-contradiction); (the context requires some such peculiar interpretation). (Some editions read परिवर्त्तेत्).

—**विपरीतम्** ii. 5.

विपरीतम् iii. 22 'Gone to the other, the opposite, way'; opposed, reversed, turned round; (वि + परि + ई, to go).

विपरीता i. 2.

—**विपर्यय** i. 11.

—**विपर्यय**— i. 6.

विपर्ययः 8 'Turning the other way round'; inversion; perversion; distortion; error; 'erring'; 'straying'; mistake; delusion; 'turning the truth upside down'; topsy-turvy; (cf. 'demon est deus inversus', i. e.

'Satan is God inverted'. वि + परि + ई).

विपर्ययः iv. 30.

विपर्ययज्ञानम् i. 30 'Falsehood-knowledge'; false or erroneous knowledge.

विपर्ययज्ञानवासना ii. 24 The innate, ingrained, inherent, indwelling, 'infiltrated' 'infused', 'in-steeped', 'in-soaked', 'permeating', 'pervading', tendency to erroneous knowledge. (See वासना).

विपर्ययज्ञानवासनावासितः ii. 24 Permeated with the propensity to erroneous apprehension.

विपर्ययस्य ii. 28.

विपर्ययाः ii. 3.

विपर्ययेण iv. 3.

विपर्ययोपारोही i. 9 'A-mount-ing' to error.

—**विपर्यास—** ii. 5.

विपर्यासगन्धः i. 48 A faint 'smell', flavor, savor, trace, distant touch, of error, perversion, reversal, 'throwing upside down', 'topsy-turvy-dom', thrusting away from the right course. (Some editions read विपर्यासज्ञानगन्धः; वि + परि + अस् to throw).

विपर्यासप्रत्ययकाले ii. 4 In or at the time of 'error-notion', erroneous belief.

—**विपर्यासम्** iii. 45.

—**विपाक—** i. 24; iv. 8.

—विपाक— ii. 13, 34; iii. 43, 50, 55; iv. 89.

—विपाकः ii. 13.

विपाकः i. 24; ii. 13; iv. 8 ‘Cooking’; maturation; ripening; (the result of the process of maturation, viz; consequence, result, fruit, product, fruition. वि + पच्).

विपाककालाभावः ii. 13 Lack of time for maturation; ‘absence of maturation-time’.

विपाकप्ररोही ii. 13 (Capable of) ‘sprouting into maturation’; putting forth the sprout of maturation.

—विपाकम् i. 19; ii 3, 13; iii. 22; iv. 8.

विपाकम् ii. 34.

—विपाकस्य ii. 5, 13, 34.

विपाकहेतवः iii. 18 Causes of fruition or maturation.

विपाकाभिमुखम् ii. 13 ‘Facing towards ripening’, ‘with face turned to fruition’; tending to bear fruit; ready to put forth, or come to, fruit; on the point of, or approaching, fruition.

विपाकारम्भी ii. 13 The commencer, initiator, of fruition.

विपाके.ii. 15.

—विप्रकृष्ट— iii. 25 (Distant).

—विप्रकृष्ट— iii. 36.

—विप्रकृष्टस्य i. 49.

विप्रकृष्टे iii. 25 In or on a distant

(object). (वि + प्र + कृष्, to draw, drag, plough).

विप्रलीनानाम् ii. 27 Of the hidden, disappeared, merged, absorbed, dissolved; (pl: some editions read प्रविलीनानाम्; see प्रलयम्).

विप्रस्तुतम् ii. 15 Extended; (वि + प्र + स्तु, to ‘slide’, move).

—विस्वा ii. 26 (See अविस्वा and वृवते).

विभक्तः i. 42; v. iv. 15 Divided off; separate; (वि + भज्).

विभक्तम् ii. 6.

विभक्तानाम् i. 42.

—विभजन्ते iv. 23.

विभज्य iv. 33 Having distinguished, distributed; ‘distributively’; discriminately.

—विभज्य iii. 17.

विभज्यमानाः i. 42 Being separated, distinguished.

—विभाग—ii. 6, 18.

—विभागः iii 17.

विभागः iii. 17 Division,

—विभागः ii. 18.

विभुत्वम् Pervasiveness; omnipresence; all-pervading greatness and glory; (वि + भू to be in a special, impressive, great, glorious manner).

विभुनः iv. 10 Of the omnipresent.

विभूतिपादः iii. 1 The ‘foot’, ‘quarter’, section, chapter, of or on ‘great beings’, excellences, superphysical accom-

plishments, powers, splendours, glories, perfections.	विरज्यमानस्य iii. 50 Of the (yogi who is) becoming desireless.
—विभ्रमः ii. 24.	विरागाय iv. 21 For freedom from attachment; for desirelessness.
विमर्दैचित्यात् iii. 13 Because of the wonderfulness of the 'crowding', the mutual stress, crush, squeezing, struggling, wrestling.	विरामप्रत्ययः i. 18 'The idea, the thought of cessation from enjoyment'; (or, as Vāchaspāti explains it, that extreme vairāgya, desirelessness, which is) the 'cause' of the cessation, the non-being, of the functionings of the mind. (See प्रत्ययः).
—विमल— i. 1 (Stainless).	विरामप्रत्ययाभ्यासपूर्वः i. 18 Preceded by the practice of the thought of cessation, laya, nothingness; or, by the practice of extreme vairāgya as the cause of extinction, cessation, (of mental activity).
विमुक्तः iv. 30 Free; liberated.	—विरुद्धः ii. 5.
विमुक्तस्य iv. 31.	विरुद्धत्वात् i. 24 Because of contradictoriness, opposition.
—विमुक्तिः ii. 27.	—विरुद्धा ii. 55.
विमुक्तिः ii. 27 Freeing; freedom.	विरुद्धयन्ते ii. 15; iii. 13 Are opposed (to each other); conflict (with each other; वि + रुद्ध्, to obstruct, oppose, besiege, enclose).
वियुक्तः iii. 13 'Dis-joined'; separated; (masc: वि + युज्).	विरुद्धपः ii. 20 'Other-formed'; without form; different in form.
—वियुक्तः iii. 13.	विराधात् ii. 15.
वियुक्तम् iii. 13.	—विरोधात् ii. 5; iv. 3.
वियोगकारणम् ii. 28 The cause of separation, 'dis-junction'.	—विरोधिनः i. 51.
—वियोग— ii. 18.	—विरोधिन्यः i. 5.
वियोगस्य ii. 23 Of separation, dis-junction.	
वियोगान्यत्वधृतयः ii. 28 Disjunction, and heterogeneity (otherness, change into another form), and 'holding on' (stability, are three of the nine causes).	
विरक्तः i. 16; ii. 4; iii. 13 Desireless; 'passionless'; indifferent; 'dis-affect'; 'dispassionate'; (वि + रक्त्, to color, to tinge, to 'affect' with attachment).	
विरक्तम् i. 2 Detached, satiated, ceased from attachment; (neu:).	
विरक्तस्य iv. 29.	

—विरोधी i. 51.	विवेकरूपातेः ii. 28; iv. 29 (Up to, till) discriminative knowledge (arises).
विलङ्घ्य iii. 6 Jumping across; having skipped over, crossed over.	विवेकरूपातेः ii. 28.
—विलीय i. 51.	—विवेकज्ञ—iii. 55.
—विवक्षितः iii. 44.	विवेकज्ञाननिम्नम् iv. 26 'Low', inclined towards, the knowledge born of discrimination.
—विवरः iii. 51.	विवेकज्ञानभागिनः iii. 55 Of the (yogi) 'sharing in,' possessing, the knowledge do:.
विवरम् iv. 22 Hole; hollow; cave; chasm.	विवेकज्ञानात् iii. 53 From the knowledge do:.
—विवर्जनात् ii. 17.	विवेकज्ञम् iii. 52, 54 Born of discrimination
विवर्तते iii. 26 Revolves; turns round.	विवेकज्ञम् iii. 18, 49, 52.
विवर्द्धते ii. 28 Increases; (वृध्, to increase, to grow).	विवेकज्ञस्य iii. 33
विवर्द्धन्ते ii. 15 Do: (pl:).	विवेकज्ञानावरणीयम् ii. 52 (Karma 'belonging to', 'connected with', the veiling of, i. e.,) veiling, barring (the rise of) discriminative knowledge.
विविच्यते ii. 19 Is discriminated, distinguished; (वि + विच्, to divide, separate, discriminate).	विवेकदर्शनाभ्यासेन i. 12 By the perseverent practice of the discriminative vision.
विविच्यन्ते ii. 19 Do: (pl:).	विवेकनिम्नम् iv. 26 Inclined towards discrimination.
विवृद्धिः ii. 28 Increase; expansion.	विवेकप्रत्ययः iii. 50 The idea, notion, consciousness, awareness, belief, of destination.
विवृद्धिकाष्टाम् ii. 19 The stage or condition of expansion.	विवेकप्रत्ययप्रवाहः ii. 26 The flow, current, stream of discriminative consciousness.
—विवेक— iii. 55; iv. 27.	विवेकविषयनिम्नः i. 12 Inclining
विवेकरूपातिः ii. 26 'Discrimination-cognition'; discriminative knowledge; awareness of the distinction between Purusha and Prakṛiti, Self and not-Self, God and Nature. (वि, विच्, रूपा, to tell, relate, declare, make known; to know).	
विवेकरूपातिः i. 2; ii. 26, 28; iv. 29.	
विवेकरूपातिरूपः ii. 27 Of the form of do:.	

towards the region of discrimination.

विवेकस्त्रोतः i. 12 The stream, current, of discrimination.

विवेकार्थिनः i. 20 Of him who seeks discriminative knowledge.

विवेकिनः ii. 15 Of the discriminator; (विच्छ, to separate).

विवेकिनः ii. 5, 27.

—विशति iii. 45.

—विशन्ति ii. 34; iii. 43; iv. 3.

विशारदीकरोति i. 10 'Makes keen, acute, refined, purified'; (शृ, to tear away, destroy; शरत्, the autumn, 'destroys', 'clears away', the dirt, the mud and mire, caused by the rains).

विशारदीभवति iii. 5 Becomes lucid, limpid, pellucid.

—विशिष्ट—i. 4.

विशिष्टः iii. 15, 35 Differentiated; distinguished; specialised. (त्रि + शिष्ट्, to distinguish, to leave a residue behind).

—विशिष्टम् i. 44, 50.

—विशिष्टा ii. 20

विशिष्टानाम् ii. 4.

—विशिष्टाम् iv. 22.

विशुद्धः iii. 35 Very pure; (वि + शुद्ध्, to become pure).

विशुद्धिः ii. 52 Purity; purification.

विशेष—ii. 19.

—विशेष—i. 7, 25, 43; ii. 19; iii. 1, 44, 47; iv. 12, 13.

विशेषः iii. 35.

—विशेषः i. 10, 25, 43; ii. 19; iii. 35, 53.

विशेषः i. 22 Special degree; surpassingness; excellence; peculiarity; (see विशिष्टः).

विशेषः i. 22, 35, 49; ii. 15, 51; iv. 24 Special; particular; differential; specific; 'that which marks off from the rest.'

विशेषंणापरामृष्टा ii. 20 'Untouched' by specifying or differentiating qualities

विशेषदर्शनवीजम् iv. 25 The germ or seed of special and true vision.

विशेषदर्शिनः iv. 25 Of him who sees the 'minute peculiarity'; of the deep seeker, the profound investigator, who sees the precise differentia and propria; (the yogi who has seen the true nature, the being, of the Self).

विशेषदर्शिनः iv. 25.

विशेषपरिणामः ii. 19 'Specific' transformation.

विशेषप्रतिपत्तौ i. 25 In or on the learning of particulars.

—विशेषस्य ii. 19.

विशेष i. 49.

—विशेषाः ii. 19.

विशेषाः ii. 19; iii. 44, 53 Special, specific, particular forms; speci-

fications; particularisations; concretions; materialisations.

—विशेषाणम् ii. 19.

विशेषाणम् ii. 19.

—विशेषात् i. 22, 23, 34.

विशेषान् iii. 13.

विशेषानुग्रहणम् iv. 12 Special favoring or helping. (Some editions read विशेषानुग्रहम्).

विशेषार्थत्वात् i. 49 Because of having a special, particular, concrete object.

विशेषार्थत्वात् i. 49.

विशेषावधारणप्रधाना i. 7 Predominantly cognitive, discriminative, or determinant of the specific, demarcating, distinguishing, differentiating, particular or peculiar characteristic or aspect (of a given object).

विशेषाविशेषतिङ्गमात्रातिङ्गानि ii. 19 (a) Specific, differentiated, particular, concrete (as opposed to abstract), (b) non-specific, generic, abstract, undifferentiated, (c) archetypal, and (d) differenceless, imperishable, homogeneous. (See लिङ्गम् and अलिङ्गम्).

विशेषे iii. 17.

विशेषेण i. 49.

विशेषेभ्यः ii. 19.

—विशेषेभ्यः ii. 19.

—विशेषेषु ii. 19.

विशोका i. 36 'Sorrowless'; serene; tranquil.

विशोका iii. 49.

विश्वमेदसमापन्नम् i. 41 Become transformed to, having 'attained' to, conforming to, the 'diversity of the world'; having taken on, assumed, the form of all sorts of diverse things.

विश्वमेदोपरक्तम् i. 41 Tinged with diverse objects, or with the diversity of objects, or with all sorts of things.

विश्वरूपाभासम् i. 41 Appearing as, showing forth, the form of all sorts of objects.

विश्वासोपगतेषु ii. 12 Towards the trusting

—विष— i. 1; ii. 15.

विषमविषधरः i. 1 Bearing the wondrous venom, or the venom of non-equilibrium.

—विषय— i. 11, 15; ii. 51, 54.

—विषय— i. 12, 15, 16; ii. 1; iii. 48.

—विषयः i. 14, 32, 47, 49; ii. 20, 51; iii. 17, 48 (Some editions read एकत्रुद्धिविषयम् in iii. 17).

विषयः i. 43, 45; ii. 20, 50; iii. 16; iv. 14, 18 (वि, specially, सि to bind, fasten, permeate, pervade). Object; range; domain; subject-matter; object of sensuous enjoyment.

—विषयताम् ii. 17, 22.

—विषयत्वम् i. 45.

—विषयत्वम् ii. 4, 20.

—विषयत्वात् i. 8; ii. 17, 20; iii. 35.

विषयत्वात् iv. 23 Because of objectivity, objectness, being object.

विषयदोषदर्शितः i. 15 Of him who sees the defects or evils of sense-enjoyment.

विषयग्राग्मारम् iv. 26 'Heavy-fronted' with, heading or gravitating towards, heavily inclined in the direction of, sense-enjoyment.

—विषयम् i. 37; iii. 54.

—विषयम् i. 35, 49; ii. 23; iii. 17, 41; iv. 12.

विषयम् i. 32.

विषयमृगतृणया iii. 51 By the mirage, the 'deer-thirst', of sense-objects.

विषयवती i. 35 Having an object; (fem:).

विषयवती i. 35, 36.

विषयवायवः iii. 51 The winds, strong breezes, storms, of sense-objects, sense-attraction.

विषयविशेषः iii. 47, 53 Special or peculiar object.

विषयविषयनिर्भासम् iv. 23 Showing forth, reflecting, both object and subject -

विषयसम्प्रयोगात्मग्रहः i. 30 Craving of the nature of attraction towards sense-objects; 'greed for con-junction with objects of sense'.

विषयसुखकाले ii. 14 At the time of sensuous pleasure.

विषयसुखम् ii. 15 Sensuous pleasure; the pleasure yielded by sense-objects.

—विषयसुखापेक्षया iii. 18 In comparison with sense-joys, sensuous delights.

—विषयस्य ii. 23.

विषयस्य i. 11; ii. 4.

विषयस्रोतः i. 12 The stream of sense-enjoyments.

—विषया i. 44, 49.

—विषया i. 7, 44, 49; iii. 35.

—विषया: i. 5; iii. 26.

विषया: iv. 17.

—विषयाणाम् i. 33.

विषयाणाम् ii. 30.

—विषयाणि iii. 4.

विषयात्मकम् iv. 23 Of the nature of 'object'.

विषयानालोचितः ii. 51 (?) Without cognisance, reconnoitre, thought, of the range (of the breath, but, instead, by a sudden effort).

विषयानुवासितः ii. 15 Permeated with (craving for) sense-objects.

विषयान्तरम् ii. 28 Another object.

विषयान्तरे ii. 4.

विषयाभावात् i. 3, 43 Because of non-existence of object; for lack of object.

विषयाभासम् iv. 19 Object-showing; object-reflecting.

—विषयायाम् i. 35.

विषयावधारणात् ii. 51 From ideation of objects.

विषयिणा iv. 23 By the subject.

—विषयी—iii. 20 (The subject; the knower or experiencer of an object).

—विषयी—iv. 16.

—विषये i. 15.

विषये ii. 4; iii. 1.

—विषयेण i. 8.

—विषयेभ्यः iii. 51.

—विषयेषु ii. 31.

विसद्वशप्रत्ययप्रवाही i. 32 'Streaming with dissimilar cognitions, ideas, thoughts, perceptions'.

—विसर्जनीयाः iii. 17.

—विसहचरः iv. 14.

विहन्यते iv. 33 Is slain, defeated, destroyed. (हन्, to kill).

विहरति iii. 42, 49 Roams; plays; amuses or enjoys oneself; (वि + ह् to take away).

विहाराः iv. 10 Pleasure-places; places of recreation.

विहृत्य iii. 42 Having played about, enjoyed himself.

वीतरागविज्ञालभ्वनोपरक्तम् i. 37 'Tinged with the support (as object of meditation) of a

being with a passionless mind'; filled with the image, the thought, of a being who has risen above all passions.

वीतरागविषयम् i. 37 Having for object the passionless; i.e., a being who has transcended human passions.

वीरासनम् ii. 46 (Name of a meditation-posture).

—वीर्य—i. 20 Determined vigour; indomitable and irresistible energy).

—वीर्य—i. 35.

वीर्यम् i. 13, 20; ii. 34 Virile power; energy; semen; vigor; seminal virility.

—वीर्यम् ii. 34.

वीर्यलाभः ii. 38 Gain of energy.

—वीर्यस्थ i. 20.

वीर्याक्षेपात् ii. 34 By the breaking down of (the other's) strength.

—वीर्याणि iii. 23.

वृक्षः iii. 17, 44; iv. 14 Tree.

—वृक्षः i. 7; ii. 4; iii. 13.

—वृक्तम् iii. 9, 13; iv. 15.

—वृक्त्यः i. 30, 35.

—वृक्त्यः ii. 11; iv. 18.

वृत्तयः i. 5 (Pl.; see वृत्तिः). Moods, modes, functionings of the mind.

वृत्त्यः i. 5, 11; ii. 11.

—वृत्तिः—i. 2; ii. 15.

—वृत्तिः—i. 1, 18; ii. 5, 20; iv. 9.

—वृत्तिः ii. 50.	of moods, or manifestations, functionings.
—वृत्तिः i. 4, 35; ii. 4, 20; iii. 39; iv. 22.	—वृत्त्या ii. 15.
वृत्तिः i. 10; iii. 43 (वृत् to exist; see वर्तते); way of existing, (also of earning one's living) modification, state (of mind); function; functioning, activity; operation: working.	वृत्त्या iv. 23.
वृत्तिः i. 7, 9; iii. 47; iv. 10	—वृद्धिः—ii. 19.
वृत्तिभिः i. 5.	वृन्दारकाः iii. 26 (A race or class of perennially youthful and beautiful gods).
—वृत्तिभिः i. 30.	वृश्चिकविषभीतः ii. 15 Afraid of the venom (or sting) of the scorpion.
—वृत्तिम् ii. 20; iv. 22.	वृषदंशविपाकोदयः iv. 9 'The uprising, coming into manifestation, of the cat-maturation'; reincarnation as a cat.
वृत्तिम् ii. 18.	—वृषदंश—iv. 9.
वृत्तिमन्त्रेण iii. 1, 43 By mere functioning, activity, stirring.	वेद ii. 17 Knows; (विद्, to know).
वृत्तिलाभः iii. 43, 48 Attainment of functioning, operativeness, existence; finding expression.	—वेदन— iii. 36 (Knowing; but here the word is used in the technical sense of super-physical sense of touch).
वृत्तिषु i. 35.	—वेदनम् iii. 18, 38.
वृत्तिसंस्कारचक्रम् i. 5 'The wheel of mood and seed'; the rotation of germ and manifestation, conduct and tendency, functioning and disposition, habitual practice and acquired character.	—वेदनाः iii. 26.
वृत्तिसारूप्यम् i. 4 'Same-formedness, uniformity, similarity, identity, with the moods.'	—वेदनात् iii. 38.
—वृत्ते� i. 41.	—वेदनात् iii. 38; iv. 19.
—वृत्तेः—i. 17; ii. 19, 20; iv. 22.	वेदनात् iii. 36 From the power or faculty known as विज्ञाना; (see—वेदन—).
वृत्तेन ii. 33.	—वेदनीयः ii. 12 (To be known, inferred).
वृत्त्यंतिशायाः ii. 15; iii. 13 Excesses	—वेदनीयः ii. 12, 13.
	—वेदनीयत्वात् ii. 34.
	—वेदनीयम् ii. 13.
	—वेदनीयस्य ii. 13.

वेद्यन्ति ii. 13 Make known; declare. (Some editions read वेद्यन्ते).

वेद्यन्ते ii. 13; iv. 22 (The sages) know, or declare.

—वेदाय iv. 21.

वेदितव्यः iii. 13 To be known, borne in mind; (masc:).

वेदितव्यम् i. 1; iii. 21 Do: (neu:).

वेदितव्या i. 35 To be known; (fem:).

वेदितव्ये ii. 13 (Two) do: (neu:).

—वेदिनम् iv. 21.

—वेलायाम् ii. 18.

—वेश— iv. 13.

—वेशयितुम् iv. 3

वेशम् iii. 34 Palace.

वेष्टितः iii. 26 Surrounded.

—वेष्टिता: iii. 26.

वैजयन्तः iii. 26 (The name of the palace of India, the king of the gods).

—वैतर्ष्यम् i. 16 ('Thirstlessness'; freedom from all desire).

वैतर्ण्यम् ii. 15.

—वैदूर्य— iii. 26 (Lapis lazuli; sometimes used for मरकं or emerald, and also for इंद्रनीलः or sapphire).

वैदूर्यप्रभानुरागात् iii. 26 Because of being tinged with the lustre of sapphire.

वैनतेयब्लः iii. 24 Having the strength of 'the son of Vinata',

Garuda, the king of the birds, in Purāṇa mythos).

वैनतेयब्ले iii. 24.

वैनाशिकः iv. 24 'Annihilator'; 'nihilist' (in philosophy); denier of the existence of Ātman and of life apart from the physical body.

वैनाशिकैः iv. 21.

वैरत्यागः ii. 35 Abandonment of hostility.

—वैराग्य— i. 2

वैराग्यम् i. 15 Absence of desire, attachment, passion or craving for the world; detachment; dispassion; surfeit; disgust with, revulsion from, the world. (वि+राग).

वैराग्यम् i. 15, 16, 18.

—वैराग्यात् iii. 50.

वैराग्यात् i. 20.

—वैराग्याभ्याम् i. 12.

—वैराग्याभ्याम् i. 32.

—वैराग्ये iv. 10.

वैराग्येण i. 12.

वैशारद्यम् i. 47 Lucidity. (See विशारदीकरोति).

—वैशारद्यात् i. 36.

—वैशारद्ये i. 47.

वैशारद्ये ii. 26; iii. 49.

—वैश्वरूप्यम् iii. 14.

वैश्वरूप्यम् iii. 17 'Omniformity'; universality.

—वैप्यम् i. 30 (Inequality;

dissimilarity; differentiation; वि + सम्).	व्यक्तेन i. 43.
वैद्यायसम् iii. 51 'Spatial; aerial; celestial.	—व्यक्तौ iii. 13.
—व्यक्त— i. 16, 44; iii. 14.	व्यक्तौ iii. 13.
—व्यक्तः ii. 4; iv. 9.	—व्यग्रस्य iii. 53 (Of the distracted).
व्यक्तम् ii. 5 'Made clear', thrown into relief', 'picked out', 'outlined', 'shown out', manifested. (वि + अञ्ज; see अभिव्यक्तिः) .	व्यग्रे iv. 16 In the (state of the mind being) distracted; when distracted. (वि, away from, without, + अञ्ज, front; not attending to what is in front).
—व्यक्तम् ii. 5.	व्यङ्ग्येन iv. 12 By the to-be-manifested.
व्यक्तसूक्ष्माः iv. 13 Manifest and subtle.	व्यज्यन्ते iv. 8, 9 Are shown forth, made manifest.
व्यक्तात्मानः iv. 13 Of manifest nature; or 'manifesting their nature'.	—व्यज्यमाना iii. 15.
—व्यक्तात्माम् iii. 50.	व्यज्येत iv. 9 Would be manifested.
व्यक्ताव्यक्तधर्मेभ्यः i. 16 From or with (the gunas with) manifest and unmanifest qualities or functions; (disgusted) with (the gunas) whether manifesting or not manifesting their properties, i. e., in their manifest as well as subtle form.	—व्यज्ञक—i. 11, 43; ii. 4; iii. 13; iv. 9. (The cause of manifestation; that which evokes, stimulates, induces, manifestation).
—व्यक्तिः iv. 8 (Manifestation).	—व्यज्ञकम् iv. 9.
—व्यक्तिः ii. 23; iii. 13, 14, 17; iv. 12.	व्यतिरिक्तः i. 24.
—व्यक्तिकम् iv. 12.	—व्यतिरेकेण iv. 10.
—व्यक्तिकेन iv. 12.	व्यनक्तिः iv. 11 Develops; brings out; throws into relief; shows forth; unfolds; precipitates; discovers; discloses. causes; (व्यज्ञः).
व्यक्तिभिः ii. 19 By manifestations.	व्यपदिश्यते i. 9, 24 Is qualified, characterised, indicated; is attributed, assigned (as attribute, or deed).
व्यक्तिम् iii. 15.	व्यपदिश्यन्ते i. 24 Do: (pl.).
व्यक्तिविशेषपञ्चम् iv. 12 Attained to specific manifestation.	व्यपदिश्येते ii. 18 Do: (dual).
व्यक्तेः iii. 13.	

व्यपदेशे i. 9 In characterisation.	intercepted, interrupted. (वि + अव + धा).
—व्यपदेश्य— i. 44; iii. 49.	
—व्यपदेश्याः iii. 14.	व्यवहितत्वात् iii. 13 Because of being hidden, interrupted, obstructed.
—व्यपरोपणात् ii. 34.	
व्यभिचरति iii. 17 Strays away; behaves unfaithfully. (वि + अभि + चर्, to move about).	व्यवहितानाम् iv. 9.
—व्यभिचाराः ii. 31.	
—व्यय— ii. 19.	व्यवहिते iii. 25.
व्यवतिष्ठते i. 5 Stands, rests. (वि + अव + स्था).	—व्यवहितेन ii. 17.
—व्यवधि— iii. 53.	व्यवायी ii. 33 Adulterous. (वि + अव + अय्, to go; 'to go to a person of the other sex').
व्यवसायव्यवसेयात्मकाः iii. 49 Of the nature of 'determination', ascertainment, and the determinable, the to-be determined, to-be-ascertained. (वि + अव + सो, to put an end to, to finish).	—व्यसनम् ii. 55.
व्यवसायात्मकाः iii. 47 Of the nature of determination; (pl:).	व्यसनम् ii. 55 Addiction; a habit that 'carries away', 'carries a person off his feet', 'flings him away from the right path', 'misleads', 'leads astray'; (वि + अस्, to throw).
—व्यवसीयेत् iii. 47.	व्यस्यति ii. 55 Flings, carries, whirls, away.
—व्यवसेय— iii. 49	व्याकरणीयः iv. 33 To be 'construed grammatically'; to be expounded in detail; to be put specifically; (वि + आ + कृ).
व्यवस्थितानाम् iii. 49 Of the 'seated', established, existing, manifesting; (pl:).	व्याकरणीयम् iii. 17.
—व्यवहार— i. 43; iii. 17.	व्याक्रियेत् iii. 17 Would be interpreted.
व्यवहारः i. 9 Behavior, conduct; business; convention; mutual intercourse or commerce; (वि + अव + ह्).	व्याख्यातः ii. 5, 22 (Has been) explained; (masc:; वि + आ + ख्या; see ख्यातिः).
—व्यवहारम् ii. 23.	व्याख्यातम् i. 45; ii. 20 Do: (neu:).
व्यवहारम् i. 32.	व्याख्याता i. 44 Do:; (sem:).
व्यवहाराः i. 43.	व्याख्याता i. 43, 44.
—व्यवहित— iii. 25.	व्याख्याताः iii. 13 Do:; (pl:).
—व्यवहित— i. 49; iii. 36.	
व्यवहितः iv. 9 Screened; hidden;	

व्याख्याताः iv. 1.	व्युत्थानधर्मिणा iii. 10 By (the mind) having the 'exhibition-quality'.
व्याख्यागिष्यन्ते ii. 19 Will be explained; (pl:).	व्युत्थाननिरोधयोः iii. 13 Of exhibition and inhibition, 'getting-up and holding-back', 'going forward and withdrawing', 'letting oneself go and holding oneself in', progress and regress, process and recess, advance and restraint.
व्याख्येयाः i. 11; iii. 52 To be explained, to be made known.	व्युत्थाननिरोधसंस्कारयोः iii. 9 Of the two tendencies, the exhibitional (wakeful, outgoing) and the inhibitional (indrawing), the processive and the recessive.
व्याधिः i. 30 Illness.	व्युत्थाननिरोधसमाधिप्रभवैः i. 51 Together with (the dispositions) born of exhibition, inhibition, and rapport (absorbed meditation, communion).
व्याधि— i. 30 Do:.	व्युत्थानम् iii. 13 Exhibition (as opposite of inhibition); wakefulness; 'uprising', 'getting up', 'standing up'; display (as opposite of retirement); activity; patency (as opposite of latency); dynamicity (as opposite of staticity) ; tenseness; tumescence; impulsiveness; impetus; momentum.
—व्याधित— ii. 12.	व्युत्थानसंस्काराः iii. 9, 13 Propensities, dispositions, to exhibition; exhibitive proclivities.
व्याधिप्रभृतयः i. 29 Illness etc.	व्युत्थानसंस्काराभिभवात् i. 50 Because of the overpowering, the
व्यानः iii. 39 (Name of one of the nervous:vital forces).	
—व्यापदम् ii. 5.	
व्यापदम् ii. 5 Misfortune, ill-fare, evil 'happening'; (acc:).	
—व्यापार— iii. 17; iv. 12.	
व्यापारः iii. 13 'Operation'; functioning; activity; business; work. (वि + आ + प्).	
—व्यापारम् iii. 13, 14.	
व्यापारमात्रेण ii. 18 Only by their operation.	
—व्यापारा iii. 14.	
व्यापारान् iii. 14.	
व्यापारेण iii. 13.	
व्यापी iii. 39 Pervasive; (वि + आप्, to find; 'all-finding').	
व्यानुक्तः i. 7 Changed, inverted, reverted, turned round; marked off; (masc:).	
—व्यानुक्तिः iii. 44 (Differentiation; demarcation; distinction).	
व्युत्थाननित्ये i. 3 In the 'exhibition-mind', the up-risen, 'rampant', active, exhibitive (mood or state of) mind.	

defeat, suppression, of the wakeful, exhibitive, out-going, tendency.

व्युत्थानसंस्काराशयम् i. 50 The 'receptacle', 'capsule', 'cyst', 'seed-pod', 'germ', of the tendency to outward activity.

व्युत्थानसंस्कारेण i. 14 By the exhibition-tendency.

व्युत्थाने iii. 37 In or on exhibiteness, dynamicity; in the state of out-turned-ness; when the mind is in the outward exhibitive mood.

व्युत्थाने i. 4.

व्युत्थितचित्तः ii. 1 One with aroused, wakeful, uprisen, active mind.

व्युत्थितचित्तस्य iii. 37.

व्युत्थितदर्शनानाम् iii. 52 Of those whose vision is 'arisen', outward-turned, extro-specitive, (therefore erroneous).

व्यूढम् iii. 26 Organised; marshalled; arranged in order; firmly bound together; (वि+वह्).

—व्यूह— iii. 27, 29 (Organisation; arrangement).

व्यूहम् iii. 27 Organisation; system; place; order; (military) formation (of an army, as in squares, or with wings, etc. वि+उह्, to reason, to arrange in an ordered manner).

—व्यूहम् ii. 151 iii. 29.

—व्यूहानाम् iii. 45.

व्यूहमानम् ii. 15 Being carried, borne, rushed, whirled along. (The correct reading seems to be व्यूहमानम्, i. e., वि+उहमानम्, passive form of वह्; and it is so printed in the Poona Ānandāshrama edition; but the editions by Bālaram and by the Bombay Government Central Press, print व्यूहमानम्, probably by inadvertence).

व्रजन् ii. 32 Going; (वज्, to go).

—व्रतम् ii. 31 (See महाव्रतम्).

—व्रतम् ii. 31,

व्रतानि ii. 30, 32 Vows; observances.

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शक्तः iii. 45 Able; 'might-y'; (शक्, to be able).

—शक्ति—ii. 18; iii. 17, 18, 21.

—शक्तिः ii. 6, 23, iii. 17, 50; iv 22.

शक्तिः iii. 14, 15, 21 Ability; that which 'might do' a thing; 'might'; power; force; energy; potency; potentiality.

शक्तिमात्रप्रतिष्ठानाम् ii. 4 Of those (afflictions, moods) which exist only as potencies.

—शक्तयोः ii. 6, 23.

—शक्तश्चोः ii. 6. 17.

शक्यः i. 49 Possible; able to be done; (masc.) .

शक्यम् ii. 15 Do.; (neu:);	in-itself; the 'that-measure', 'that only', 'root-form', of sound. (See तन्मात्रम्).
शङ्कते ii. 18 Doubts; suspects.	शब्दतन्मात्रभावेन iv. 14 In the form of pure sound.
—शङ्का iv. 19.	शब्दधर्मा: i. 42 The properties or functions of word-sounds.
शतम् iii. 13 Hundred.	शब्दपृष्ठेन iv. 33 'With', 'by means of', the 'back' of (mere) words; (riding on airy words only, without substance or reality).
शतसहस्राश्रामः iii. 26 A Hundred thousand yojanas in extent. (Some editions read—साहस्र—).	शब्दप्रत्यययोः iii. 17 Of the word and the notion (cognition); of the term and the concept.
—शतसाहस्रम् iii. 26 (Some editions read —सहस्रम्).	शब्दभावेन iv. 14 In the form of sound. (Some editions read शब्दतन्मात्रभावेन)
शतस्थाने iii. 13 In the place of the hundreds.	शब्दविषयम् iii. 41 Having sound for object.
—शतेन iv. 9.	शब्दसंवित् i. 35 Consciousness of superphysical subtle sound.
—शब्द—i. 2; ii. 18; iii. 36.	शब्दसङ्केतश्रुतानुमानशानविकल्पस्मृतिपरिशुद्धौ i. 43 On the purification (i. e. the clearing away,) of the memory (i.e., the associations born) of the conventions of language and of evidential and inferential and hypothetical knowledge; in other words, when the mind has been freed from all pre-conceived notions, biases, pre-judices, arising from the conventional meanings of (catch-) words, from hearsay,
शब्दः i. 42, 49; iii. 17; iv. 14 Sound; word.	
शब्दग्रहणानुमितम् iii. 41 Inferred from sound-apprehension; (some read शब्दग्रहणनिमित्तम्, i. e., the conditional cause of the apprehension of sounds).	
शब्दज्ञानमाहात्म्यनिवन्धनः i. 9 'Bound up with', dependent on, the greatness or power of 'verbal knowledge', word-perception, knowledge of words.	
शब्दज्ञानानुपाती i. 9 Following upon, arising out of, the cognisance or perception of the sound or word; 'pure verbalism'; merely verbal knowledge (an image conjured up by words, without any reality or substance behind it; a concept without a percept).	
शब्दज्ञानानुपाती iii. 52.	
शब्दतन्मात्रम् i. 45; ii. 19 Sound-	

from (hasty) inference, and from (mere) imagination and fancy.

शब्दसङ्केतस्मृतिपरिशुद्धौ i. 42 On the clearing away, the 'purification', the 'cor-rec-tion', the righting, of the 'memory', the associations, due to the conventional usage of words.

शब्दसहगतः iii. 17 Accompanying (but not inherently connected with) the word.

शब्दात् i. 7 From word, or sound.

शब्दादयः ii. 19; iii. 44; iv. 19

Sound etc.; (pl:).

शब्दादिः iii. 47 Do:; (sing:).

शब्दादिज्ञानम् ii. 55 The cognition of do:.

शब्दादिविषयवत् iv. 18 Like such objects as sounds, etc.

शब्दादिषु ii. 55.

शब्दादिसम्प्रयोगः ii. 55 Contact with, or use and employment of, sound etc.

शब्दादीनाम् iii. 13; iv. 14.

शब्दाद्यन्तर्धानम् iii. 21 Disappearing, 'screening' off, of sounds etc. (अन्तर्+धा).

शब्दानाम् iii. 41.

शब्दार्थः iv. 19 Word-meaning.

शब्दार्थज्ञानविकल्पानुचिद्धः i. 42 'Pierced through', penetrated or permeated with, ideas (or hazy notions or doubts regarding words, objects, and cognitions thereof.

शब्दार्थज्ञानविकल्पैः i. 42 By (doubtful and indistinct ideas or) suppositions (fancies, biases) connected with the word, the sense, the cognition; i. e, notions regarding language, thing, and thought.

शब्दार्थप्रत्ययाः iii. 17 Word, object, and idea.

शब्दार्थप्रत्ययानाम् iii. 17 Of do:.

शब्दार्थसम्बन्धः i. 27 The relation of word and meaning, sound and sense.

—**शब्देन** iii. 44 iv. 21.

शब्देन i. 7; iii. 44 By word or sound

शर्यासनस्थः ii. 32 Stretched on a bed or seated on a seat.

—**शर्येते** iv. 10.

शरणम् ii. 15, 33 Refuge; shelter; place of shelter; house.

—**शरीर**— iii. 38.

शरीरनिरपेक्षा iii. 43 'Not looking to', independent of, the (physical) body.

शरीरप्रतिष्ठस्य iii. 43 Of the (mind) fixed, seated, in the body.

शरीरम् ii. 28; iii. 44 (श्रु, to crumble). 'That which is incessantly crumbling'; the body. (*Manu-smṛti*, i. 17, says that *sharīra* is so named because it is made up of 'shat', six, things, as chief components; it is the sheath or locus of

the mind, manas, and the five sense-organs).

शरीरस्य ii. 28.

शरीराणाम् ii. 28

शरीरात् iii. 43.

—शरीरात् iii. 38.

शरीरादिक्रियाम् iii. 45 The operation of the body, etc

—शरीरादिसाधनापेक्षम् iv. 10 Looking to, waiting for, dependent on, such means as the body etc.

शरीरान्तरेषु iii. 38 In other bodies.

शरीरपरिणामाकारमात्रम् iv. 10 Of the size and form of the body only.

—शरीरावेशे iii. 38.

शरीरे ii. 5; iii. 38.

शशाङ्कलेखा ii. 5 The line or the curve of the moon; the curving moon; the lunar crescent.

शस्त्रादिनिपातेन ii. 34 By the 'letting fall', the stroke, of weapons, etc.

शाक—iii. 26 (Name of a द्विपा, continent, island).

शान्तः iii. 12 Placid; restful; peaceful; reposeful; unexcited; tranquil; calm; (शम् to subside, be extinguished, become peaceful; also to inspect. The शान्ता quality is connected with *sat*्*ि*va, also with the 'past'; as *ghora* is with *rajas* and the 'present', and *mūḍha* with *htamas* and the 'future')

शान्तम् i. 36 ;ii. 15.

—शान्तये iv. 21.

शान्ताः— iii. 14.

—शान्तिः ii. 15.

शान्तेभ्यः iii. 14

शान्तोदिताव्यपदेश्यधर्मत्वेन iii. 49

By being of the nature of the attributes past, present, or future, (the 'subsided', the 'uprisen', the 'unpredicable' or indistinguishable; see शान्तः).

शान्तोदिताव्यपदेश्यधर्मानवच्छिन्नेषु i. 44 Amongst or on (abstract concepts) undemarcated, undetermined, unspecified, undefined, by the attributes, viz., past, present, or future, (subsided, uprisen, indistinguishable or unpredicable); i. e. on abstract timeless concepts, unconnected with any concrete embodiments.

शान्तोदिताव्यपदेश्यधर्मानुपाती iii. 14 'Running after or with or through' the subsided, the manifest, and the unmanifest attributes.

शान्तोदितौ iii. 12 Subsided and uprisen; past and present.

शारीरः ii. 15 Bodily, physical.

शारीरेण iv. 10.

—शालि— iii. 50.

शालितण्डुलाः ii. 13 Paddy-grains; rice-grains

—शालमल— iii. 26 (Name of a द्विपा or continent).

शाश्वतम् iv. 22 Eternal.	शीतोष्णादिभिः ii. 48 By cold and heat, etc.
शाश्वतवादः ii. 15 The doctrine of (the) eternity (of the Self, Purusha).	शीतोष्णे ii. 32 Cold and heat.
शाश्वतिकः i. 24 Eternal	—शील— ii. 6.
—शासनम् iv. 13.	—शीलत्वात् i. 2.
—शास्त्र— i. 35; ii. 1, 30.	—शीलम् ii. 18; iii. 35.
शास्त्रगताः ii. 23 Contained in the (appurtenant) science	—शीलाः iii. 44, 47.
—शास्त्रम् ii. 15.	—शीलानाम् iv. 14.
शास्त्रम् i. 1, 24; ii. 15 (शास् to teach; Lat <i>scire</i> , to know). Teaching; science.	—शीलेषु iii. 23.
—शास्त्राणाम् ii. 32.	—शुक्राणि iii. 29.
शास्त्रानुमानाचार्योपदेशोपोद्वलनार्थम् i. 35 For the sake of the development or confirmation of the teachings of Science, of the inferences therefrom, and of the instructions of the Teachers.	—शुक्र— iv. 7.
शास्त्रानुशासनम् iv. 13 The teaching of (a or the) science.	शुक्तः i. 33 White (masc:).
शास्त्रे ii. 28.	शुक्तकर्मदयात् ii. 13 By the 'arising', the coming into operation, the becoming active, the 'dawning', of 'white' or good karma, good or happy 'deservingness', desert, merit.
शास्त्रेण i. 33.	शुक्तकृष्णा iv. 7 'White and black'; good and evil.
शास्त्रोत्कर्षयोः i. 24 Of science (or wisdom) and of glory, elevation, greatness, superiority, supremacy.	शुक्ता iv. 7.
—शिखर— ii. 27.	—शुचि— ii. 5.
—शिरः iii. 39.	शुचिख्यातिः ii. 5 The belief, idea, awareness, of purity.
शिरःकपाले iii. 32 In the 'head-shard', 'head-case', skull.	शुचिविपर्यासप्रत्ययः ii. 5 The erroneous notion of pureness.
शिलाम् iii. 45 To the rock.	शुचेः ii. 41 Of the pure (person).
—शिष्टा iv. 22.	—शुचौ ii. 5.
	शुद्धः ii. 20 Pure; purified,
	शुद्धः i. 29; iii. 35, 50; iv. 25 (Some editions read विशुद्धः in iii. 35).
	शुद्धनिवासाः iii. 26 (One of the highest orders of the gods),
	शुद्धमुक्तः i. 51 Pure and eman-

cipated. (Some editions read शुद्धः केवलो मुक्तः).	—शेषः ii. 41, 47.
शुद्धा i. 2.	—शेषम् iii. 9.
—शुद्धि— ii. 41, 43.	शेषास्तु iii. 13 In the remaining; (fem.; pl:).
—शुद्धि— i. 16; ii. 28.	—शैथिल्य— ii. 47 Laxity; (laxness; looseness).
—शुद्धिः ii. 1, 41.	—शैथिल्यम् iii. 38.
—शुद्धिम् ii. 40; iii. 57.	—शैथिल्यात् iii. 38.
शुद्धिसाम्ये iii. 55 On equality of purity; in case of equal purity.	—शैला: iii. 26.
शुद्धिसारूप्यम् iii. 55 'Same-form-ness', uniformity, of purity.	—शैल— iii. 26.
—शुद्धे ii. 28.	शैलस्थः i. 47 Seated on a mountain.
शुद्ध्यशुद्ध्योः iv. 3 Of purity and impurity.	शौचतः i. 47 To the sorrowing, grieving.
शुक्ते iii. 22 In dry (straw, grass, dead wood).	शोचति ii. 5 Sorrows, grieves.
शुथेत् iii. 22 May dry up.	—शोच्यः i. 47.
—शून्यः i. 18.	शौचसन्तोषतपःस्वाद्यायेश्वरप्रणिधा-
—शून्यम् iii. 3.	नानि ii. 32 Purity of body, contentment of mind, asceticism, study of spiritual sciences, self-surrender to God.
—शून्यम् ii. 55.	—शौचत्वात् ii. 5.
शून्यम् iii. 3, 13; iv. 10 Empty.	शौचम् ii. 32, 40 Purity; cleanliness.
—शून्या i. 43.	शौचस्थैर्यात् ii. 41 Stability, establishment, steadiness, confirmation, of purity.
—शून्या i. 15, 44.	शौचात् ii. 40 From purity.
—शून्यानाम् iv. 34.	—श्यामः iii. 26 (Blue; dark).
—शून्यायाम् i. 43.	—श्यामाक— iv. 3.
—शृङ्गवन्तः iii. 26.	श्रद्धानस्य i. 20 Of the trusting, the believing; (श्रत्, truth + धा, to do, to hold).
शृङ्गाणि iii. 26 Peaks; horns.	श्रद्धया i. 14 By faith.
शृणोति iii. 22 Hears; (श्रु, to hear).	श्रद्धा— i. 35.
—शेरते iv. 8, 28.	
—शेष— iii. 49.	
—शेषः i. 18.	

श्रद्धादि iv. 10 Faith etc.

श्रद्धावीर्यसृतिसमाधिप्रज्ञापूर्वकः i. 20

Preceded by i. (cheerful, resolute, earnest) faith, ii. zealous energy, iii. retrospective and introspective memory, iv. attentive composure and collectedness, v. (discriminative) consciousness.

—श्रद्धीयते i. 35 (Some editions read श्रद्धीयते).

—श्रद्धेय— i. 7.

श्रद्धेयवचनाः iv. 14 Possessed of 'credible speech', (pl:); trustworthy; (i. e. persons whose words would be worthy of respectful credence).

श्रवण— ii. 33 (Hearing).

—श्रवणम् iii. 36.

—श्रवणानाम् iii. 41.

—श्रवणेन iv. 25.

—श्रावण— iii. 36 (See प्रातिभः).

श्रावणात् iii. 36 From the 'auditory'.

श्रुतम् i. 49; ii. 30 (श्रु, to hear).

The 'heard'; 'revealed'; scripture; revelation; testimony generally.

श्रुतानुमानज्ञानविकल्पसून्यायाम् i. 43

When (the intelligence is) 'empty', 'void of', freed from, the imaginations, associations, arising out of testimonial and inferential knowledge.

श्रुतानुमानप्रज्ञाभ्याम् i. 49 From or

than the 'testimonial' and the 'inferential' consciousness.

श्रुतानुमानयोः i. 43 Of testimony and inference.

श्रुतानुमानविषयः i. 49 Object of do:.

श्रुतानुमानज्ञानसहभूतम् i. 43 'Born with', accompanying, knowledge derived from testimony and inference.

श्रुतानुमाने i. 43 Testimony and inference.

—श्रुतित्वम् iii. 41.

श्रुतेः ii. 23 From 'revelation', or oral testimony.

श्रूयते iii. 18 Is heard.

श्रूयमाणैः iii. 17 By the (letters) being heard

श्रेयसः ii. 55 From the good.

श्रेयसी iv. 33 Excellent (fem:).

श्रोतुः i. 7 Of the hearer.

श्रोतुभिः iii. 17 By the hearers.

श्रोत्रचक्षुषी iii. 51 Ear and eye.

श्रोत्रत्वक्चक्षुजिह्वाद्वाणानि ii. 19 Ear, skin, eye, tongue, and nose

श्रोत्रम् iii. 41 The ear.

श्रोत्रम् iii. 17; iv. 14.

श्रोत्राकाशयोः iii. 41 Of ear and akāsha, space (or ether)

—श्रोत्राणाम् iii. 41.

श्रोत्रादिना ii. 18 By the ear etc.

श्रोत्रियः iii. 17 Student of, or versed in, scripture

श्रुथयति i. 1 'Slides' away; relaxes, loosens.

शिष्टपृष्ठि i. 16 Close-jointed.

—श्लेष्माणः iii. 29
 —श्लोकः iii. 26 (Verse).
 श्ववृत्तेन ii. 34 With the conduct
 of the dog.
 श्वा ii. 34 Dog.
 —श्वास— i. 31.
 श्वासः ii. 49 Inspiration, in-
 breathing.
 श्वासपूर्वकः ii. 50 Preceded by
 inspiration.
 श्वासप्रश्वासयोः ii. 49 Of in breath-
 ing and out-breathing, inspira-
 tion and expiration.
 श्वासप्रश्वासयोः ii. 51.
 —श्वासप्रश्वासाः i. 31.
 श्वासप्रश्वासैः ii. 50.
 श्वेतः iii. 17, 26 'White'. (Possibly
 the earlier form of the English
 word was 'shwite').
 श्वेतते iii. 17 Shines as white;
 whitens.

— ष —

षट् ii. 19; iii. 26 Six.
 षडरम् iv. 11 Six-spoked; having
 six spokes.
 षडविशेषरूपाः iv. 13 Of the form
 of the undifferentiated six.
 षण्डकः ii. 24 Barren, sterile;
 eunuch. (Some editions read
 पण्डकः).
 षण्डकोपाख्यानेन ii. 24 By or with
 the story of the sexless, the
 eunuch. (Some editions read
 पण्डको—).

षष्ठः ii. 19 Sixth.
 षोडशकः ii. 19 Sixteenth; (masc.)
 षोडशीम् ii. 42 To the do;
 (fem:).

— स —

सः i. 14, 26 He.
 सः i. 1; ii. 2; iii. 11; iv. 3 etc.
 —संयमः iii. 28, 31.
 संयमः iii. 4 (A technical word
 meaning concentration, con-
 templation, and absorbed rapt-
 ness, all three together; medi-
 tation; restraint. (सं + यम्,
 to regulate).
 संयमः ii. 30; iii. 4, 5, 6, 16, 18,
 23.
 संयमम् iii. 6, 26, 27, 28, 29, 32.
 संयमस्य iii. 5, 6, 16.
 —संयमस्य iii. 41.
 —संयमात् iii. 16, 17, 21, 22,
 35, 41, 42, 44, 47.
 संयमात् iii. 26, 52.
 संयमात् iii. 16, 19, 21, 24, 30,
 34.
 संयमाभावात् iii. 23 Because of,
 from, absence of meditation.
 संयुक्तः ii. 23 Combined, joined.
 —संयोग— ii. 17.
 संयोगः ii. 17, 23 (सं + युज्, to
 join). Junction; combination.
 संयोगः ii. 15, 17, 22, 23; iv. 19.
 संयोगनिमित्तम् ii. 23 The cause
 of, or caused by, conjunction.
 संयोगविभागधर्माणः ii. 18 Having

the properties of conjunction and disjunction, combination and separation.

संयोगस्य ii. 15.

संयोगस्वरूपाभिधित्सया ii. 23 By or with the wish to declare the form or nature of the combination.

संयोगाख्यम् ii. 25 That which is named conjunction.

—संयोगात् ii. 22.

संयोगात् ii. 23.

संयोगाभावः ii. 23 Absence of conjunction.

संयोगे ii. 23.

—संयोगे iv. 19.

—संवित् iii. 34.

—संवित् i. 35, 36; iii. 36.

संवित् i. 17 (सं+विद्, to 'wit', to know). Consciousness, awareness.

—संवेगः i. 21 (Speed; rapidity; intensity).

—संवेगानाम् i. 21.

—संवेगेन ii. 12.

—संवेदनम् iv. 22.

—संवेदनम् iii. 39.

—संवेदनात् iii. 39; iv. 19.

—संवेदिनम् iv. 21.

—संवेदी i. 7; ii. 17, 20.

—संशय— i. 30.

संशयः i. 30 (सं+शी, to sleep; that which sleeps, or goes together, with its opposite, in

an inseparable pair); doubt; alternation.

संशयम् i. 35.

संशुद्धेत् iii. 22 Might or would dry up.

—संश्रयाणाम् iv. 11.

—संसर्गः ii. 40.

संसर्गात् iii. 13 Because of merging, assimilation, absorption, "together-producedness"; (such close association with, clinging to, its cause as amounts to disappearance in it).

संसारः ii. 15; iv. 10 (सं+स्; to move); 'procession'; transmigration; the world-process.

संसारचक्रम् iv. 11 The wheel of the world-process.

संसारनिवन्धनम् ii. 52 Binding to the world-process.

संसारप्राणभारा i. 12 Heading towards world-activity; 'heavy-fronted' towards worldliness.

संसारबीजक्षयम् ii. 32 The decay of the seed-germ of (the tendency to) 'procession.'

संसारस्य iv. 33.

संसारहेतुः ii. 15 The cause of the world-process; the cause of 'procession', of births and rebirths.

संसारात्रः iii. 51 Of the 'fire of the world', i. e. the misery of the procession of birth and rebirth.

संसाराङ्गरेषु ii. 33; iii. 51 In the burning embers, the fires, of the world-life.

संसारिणः i. 25 The 'moving', revolving, wandering, reincarnating, evolving, worldly (*jīvas*).

—संसृज्यमानाः ii. 19.

संसृज्येत ii. 40 May contact; may come into contact.

संसृष्टम् i. 2; ii. 19 (सं+सृज्, to create; to emanate; to throw forth). Integrated, aggregated, evolved or emanated, together with; born together, mixed up, associated, colored or tinged, with; attached to; latent; potential in.

संसृष्टः ii. 19.

संसृष्टानि ii. 19.

—संस्कार— i. 50; ii. 15; iv. 9.

—संस्कार— i. 19, 51; ii. 5, 15, 23; iii. 10.

—संस्कारः iv. 28.

संस्कारः i. 50 (सं+कृ, to do). 'Well-doing'; 'consecration'; refinement; purification; sacrament; impression; education, refining, polishing; stamping with a tendency; tendency; disposition; potentiality; aptitude; inclination; faculty; bent; stamp; acquired character; propensity; disposition.

संस्कारः i. 51; iii. 10.

संस्कारदुःखता ii. 15 The pain (-ful-) ness of (i. e., due to, the creation, the setting up of) tendencies.

संस्कारवीजश्यात् iv. 29 By decay, consumption, of the 'seeds' (germs, 'cell-vehicles') of impressions and tendencies.

संस्कारम् i. 11.

—संस्कारयोः iii. 9; iv. 9.

संस्कारशेषः i. 18 Remnant of tendency; remaining as mere tendency.

संस्कारशेषम् iii. 9 'Tendency-remandered'; having only the tendency left; left as nothing else than a mere tendency.

संस्कारसाक्षात्करणात् iii. 18 By 'vision' of tendency; from, because of, by means of, observation, (in meditation) of the (hidden) tendency (of one's own or another's mind).

संस्कारसाक्षात्कियायै iii. 18 For do:—

—संस्काराः iii. 9, 13, 15; iv. 9.

संस्काराः i. 5, 50, 51; ii. 13; iii. 18; iv. 9.

संस्काराणाम् i. 51.

—संस्कारात् iii. 10.

संस्कारात् iii. 10.

संस्कारातिशयः i. 50 Excessive impressing; great consecration; excellence, surpassingness, of the re-finishing, the culturing.

(Some editions read संस्काराशयः).	acting (only) in collaboration (with another); because of interdependently joint causation.
संस्कारान् i. 51.	संहत्यकारित्वात् ii. 20.
संस्कारान्यथात्वम् iii. 9 The 'other-wiseness', transformation, change, of implanted tendency.	—संहननत्वानि iii. 46.
संस्काराशयः i. 50 The 'receptacle', 'gland', 'capsule', 'cell-reservoir', germ, of the tendency.	—संहत— iii. 17.
—संस्काराशयः ii. 15.	—संहार— iii. 17.
संस्कारेण iii. 10.	सकृतप्रयत्नात् ii. 50 By or from a single unique or sudden effort.
संस्कारेभ्यः iv. 27.	सकृदारब्धः ii. 51 Begun once, or once for all, or suddenly.
संस्कारेभ्यः iv. 9.	—सक्तः ii. 13.
संस्कारैः i. 5, 51.	सक्तिः ii. 55 Attachment, addiction. (सञ्च, to cling, adhere, embrace).
संस्कारोपगम् i. 2 Approximating towards, tending to become, leading on to, resulting in, a propensity.	—सङ्कुरः iv. 21.
—संस्कृता iv. 9.	—सङ्करः iii. 13.
—संस्कृताः iii. 18.	सङ्कुरः iii. 17 Mixture, con-fusion, adulteration. (सं + कृ)
संस्थानम् iii. 13 Placing; organising; arrangement; position; connection; con-stitu-tion; construction; formation; form; structure.	सङ्करगन्धः iv. 15 'Distant smell, flavor, savor', i. e. 'touch', taint, trace, of mixture, adulteration, alloy, confusion, mistakability for each other.
—संस्थानम् ii. 46; iii. 26.	सङ्कल्पः iii. 45 'Will-imagination'; mental picture; determination, resolution, resolve; formation of clear and definite picture in the mind; (सं, सम्यक्, well, clearly, कृप्, कल्प्, to form, to image).
संस्थानविशेषः i. 43 Peculiar 'placing', organising, arrangement, structure.	—सङ्कल्पता iii. 45.
—संस्पृश्य iii. 17.	
संहत (or त्) कारिणा iv. 24 By the co-operating, co-working; by (a thing) which acts in conjunction (with another).	
संहत्यकारित्वात् iv. 24 Because of co-operativeness; by reason of	

सङ्कल्पसिद्धाः iii. 26 Perfected in imaginative-will, in resolve.

सङ्कल्पसिद्धिः iv. 1 Accomplishment, perfection, of determination, of will-and-imagination, of the power of the will (so that whatever is determinately imagined, becomes realised, materialised).

सङ्कल्पान् iii. 45.

सङ्कल्पानुविधायित्यः iii. 44 Obedient to will-and-imagination; following, acting or shaping according to, the resolve.

—सङ्कीर्णयोः iii. 35 (सं + कृ to scatter; scattering together, mixing up).

—सङ्कीर्णम् i. 43.

सङ्कीर्णा i. 42 Mixed; confused; alloyed; adulterated; crowded; also narrow, tight.

सङ्कीर्णा iii. 17.

—सङ्केत— i. 43.

सङ्केतः i. 49.

सङ्केतः i. 27; iii. 17 (An, or a, mutual,) understanding; agreement; convention; wish; design; intention; 'sign'; mark; technicality.

सङ्केतकृतम् i. 27 Made or created by convention or agreement.

सङ्केतवृद्धितः iii. 17 Because of convention-mind, of an understanding or convention, a fixed association.

सङ्केते iii. 17.

—सङ्केतेन iii. 17.

सङ्केतेन i. 27.

सङ्केत्यते iii. 17 Is indicated, signified.

सङ्कोचम् ii. 50 To shrinking, contracting.

सङ्कोचविकासि iv. 10 Contracting and expanding; contractive and expansive; shrinking and swelling.

सङ्कोचविकासिनी iv. 10 Do; (fem:).

—सङ्क्रमः i. 16 (Transference).

—सङ्क्रमा ii. 20; iv. 22.

—सङ्क्रमायाः iv. 22.

—सङ्क्रान्तये i. 7; ii 30.

—सङ्क्रान्ता ii. 20.

सङ्क्रापरिवृष्टः ii. 50 Calculated by or in numbers.

—सङ्क्रयाने iv. 29.

—सङ्क्रयाभिः ii. 50.

—सङ्क्राभिः ii. 51.

सङ्क्राभिः ii. 50 By numbers.

—सङ्क्रयेय— iv. 24.

—सङ्क्रयेयस्य ii. 13.

—सङ्क्रयेया ii. 34.

—सङ्क— ii. 30.

—सङ्कः iii. 39; iv. 21 (Attachment).

सङ्कच्छन्ते iv. 21 (They) go together with; go in accord with; fit in with.

सङ्कदोषान् iii. 51 The demerits, evil consequences, faults,

defects, of addiction and attachment.

सङ्गस्याकरणम् iii. 51 'Not making', avoidance, of attachment and egoism or conceit. (सङ्ग्, to 'sink' into, to become attached, and स्मि, to 'smile' with self-satisfaction).

सङ्गहीतत्वात् iv. 11. Because of being bound up with, grasped together by.

सङ्गहीताः iv. 11 Collected; connected together; 'clasped; accompanied.

सङ्ग्रहश्लोकः iii. 26 Summarising verse.

सङ्गः iii. 44 An organised assemblage; (सं+हन्, to strike; 'struck together', 'welded together').

सङ्गतः iii. 44 Collection; 'striking together'; organism.

सचन्द्रतारका ii. 5 With moon and stars.

सचित्तानि iv. 4 'With minds'.

—**संज्ञा** i. 15.

—**संज्ञा** i. 15; iii. 13.

संज्ञा i. 48 (सं+ज्ञा, to know). Consciousness; sentience; that by which a thing is known, a name; designation.

संज्ञादिविशेषप्रतिपत्तिः i. 25 The learning of the specific properties, name, etc.

—**संज्ञाभिः** i. 8.

—**संज्ञायाम्** ii. 26; iii. 49.

संज्ञासंशिनः iii. 26 (Name of a race of gods).

सतः iv. 12 Of the existent. ६

—**सतत्त्वम्** ii. 5 (Of the same 'that-ness', essence, nature, quality).

सताम् ii. 4 Of the existing, the real, the good and true; (pl:).

—**सत्ता**— ii. 19.

—**सत्ता** iv. 25.

सत्ताम् iii. 17 To being or existence.

सत्तामात्रस्य ii. 19 Of (the Mahat-tattva, possessed of) mere being or existence.

सत्तामात्रे ii. 19.

सति ii. 13, 49 (In the condition of) there being.

सति i. 3, 5, 30, 32; ii. 4, 27; iii. 13, 21.

—**सत्कार—** i. 14 ('Well-making', 'good-regarding', honoring, faith, reverence).

सत्कारवान् i. 14 Honored; honoring; treated respectfully.

—**सत्त्व—** i. 24; ii. 17 iii. 35; iv. 34.

सत्त्वः iv. 21 A living being.

सत्त्वगुणात्मिका i. 2 Composed of, of the nature of, the attribute or aspect (called) Sat-tva.

सत्त्वपुरुषयोः iii. 35, 55 Of Sat-tva and Puruṣha.

सत्त्वपुरुषान्यताख्यातिः ii. 2 The consciousness or awareness of the 'otherness', heterogeneity, difference, non-identity, of Sat̄tva and Puruṣha. (Some editions read सत्त्वपुरुषान्यतामात्रख्यातिः).

सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणः iv. 27 Flowing, streaming, with only do:. (Some editions read—प्रवाहारोहिणः).

सत्त्वपुरुषान्यताख्यातिमात्रम् i. 2 (Consisting) only (of) the consciousness or awareness of non-identity of Sat̄tva (i. e. Prakṛti, in even its finest subtlest form) and Puruṣha, the Self, the Spirit.

सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य iii. 49 Of one established in the form of do:.

सत्त्वपुरुषान्यताख्यातिमात्रस्य iii. 49 Of (the yogī, or the mind, the soul, consisting) only (of) the consciousness or awareness of the non-identity of Sat̄tva and Puruṣha; of the soul whose whole being has been resolved into mere awareness of 'the otherness of the Self than the not-Self'; ("I-am-Not-This").

सत्त्वपुरुषान्यताप्रत्ययः ii. 26 The consciousness, idea, belief, of

the non-identity of Sat̄tva and Puruṣha.

सत्त्वपुरुषान्यताप्रत्ययेन iii. 35.

—सत्त्वम् i. 2, 36; iii. 35; iv. 31.

सत्त्वम् ii. 5, 17, 18, 52; iv. 21 (विद्यमानत्वम्) Existence (as cognisable, through cognisability); goodness; harmony; energy; fortitude; stamina; a living creature; the Sat̄tva-guṇa, the principle of cognition. (See गुणाः).

सत्त्वमात्रम् iv. 21 Only Sat̄tva.

सत्त्वशुद्धिः ii. 41 Purity of Sat̄tva.

सत्त्वशुद्धिद्वारेण iii. 55 By the 'door-way', by means, of the purification, the refinement, of Sat̄tva.

सत्त्वशुद्धिम् iii. 51.

सत्त्वशुद्धिसौपनस्यैकाग्रेन्द्रियजयात्म-दर्शनयोग्यत्वानि ii. 41 Purity and clearness of intelligence, cheerful-mindedness, one-pointedness, control of the senses, and fitness for vision of the Self.

—सत्त्वस्य i. 47; ii. 41; iii. 18, 43, 47, 49.

सत्त्वस्य ii. 26; iii. 35, 50; iv. 21.

सत्त्वात् iii. 35.

सत्त्वानाम् iv. 19.

सत्त्वे ii. 17.

—सत्त्वे i. 24.

—सत्त्वेन iii. 18.

—सत्य— ii. 30.

सत्यः ii. 11 'Existent'; having been; (fem., pl: of सती).

सत्यप्रतिष्ठायाम् ii. 36 On confirmation of truthfulness; on unshakeable fixity in the virtue of truthfulness.

सत्यम् i. 45, 48; ii. 4, 30 True; truth.

सत्यमहाभास्वराः iii. 26 (A race of very high gods).

सत्यलोकः iii. 26 (The name of the 'seventh heaven', a superphysical subtle world or plane).

सत्यलोके iii. 26.

सत्यसङ्कल्पता iii. 45 'True-willedness'; the state of one whose will always takes effect 'truly', irresistibly, indefeasibly.

सत्याभाः iii. 26 (A race of the highest orders of gods).

—**सत्याम्** iv. 25

सत्याम् ii. 6; iii. 13, 15 (Loc: sing: of सती, being; fem:).

सत्सु ii. 13 (Loc: pl: of सत्).

सदा iv. 18 Always; ever; perpetually.

सदा i. 24; ii. 20; iv. 34.

सदाज्ञातत्त्वम् iv. 18 The state of being always 'known', ever cognised.

सदाज्ञातविपर्यत्त्वम् ii. 20 Condition of unbroken, constant, awareness of objects.

—**सद्वशः** iii. 12.

सद्वशः iii. 2 Similar. (स, same, similar, together with, वश्, to see; 'similar-seeming').

सद्वशप्रत्ययप्रवाही i. 32 Streaming similar cognitions; flowing with a flow of similar ideas.

सद्वशप्रत्ययप्रवाहेण i. 32 By or because of a continuous stream of similar cognitions, ideas, awarenesses

सद्वशम् iv. 9.

—**सद्वावः** iii. 14.

—**सद्वावाः** ii. 18; iii. 15.

सद्वूतम् i. 1, 35 Good and real; having real existence as well as excellence.

सद्यः ii. 12 'Suddenly'; at once; immediately.

सद्विषयेण i. 8 By (a cognition) which has something real for object; (is not concerned with unrealities, emptinesses).

—**सधर्मस्कम्** iv. 17.

सनिमित्तः i. 24 With reason; having a cause; well proven.

सनिमित्तम्—ii. 25.

—**सन्तानस्य** ii. 5.

—**सन्ताप**—iii. 18.

सन्ति i. 24; iii. 29, 52 (अस्, to be). Are. (Some editions omit the word in iii. 29).

—**सन्तोष**— ii. 32.

सन्तोषः ii. 32 Contentment; (सं + तुष्, to be satisfied, pleased).

सन्तोषसुखम् iii. 18 The joy of contentment.

सन्तोषात् ii. 42 From or by contentment.	सप्तधा ii. 27 Sevenfold.
—सन्दधाति iv. 21.	सप्तप्रकारा ii. 27 Of seven kinds.
—सन्नम् ii. 19.	सप्तविंशति ii. 34 Twenty-seven.
—सन्निधानाः ii. 18.	सप्तविधा iii. 51 Sevenfold; of seven kinds.
सन्निधिमात्रोपकारि i. 4; ii. 17 Helping, doing good, benefiting, supporting, by mere proximity, mere juxtaposition.	सप्तविधाम् ii. 27.
सन्निधिमात्रोपकारिणः ii. 18 Do: (pl:). (सं + नि + धा).	सप्रत्यवमर्शः ii. 13 'With endurance'; durable; tolerable. (प्रति + अव + मृष्, to endure. This is different from प्रत्यवमर्शः, q. v.).
—सन्निधौ ii. 35.	सबीजः i. 46 'Seedful'; seeded; 'with seed'; having an object; objective.
सन्निविष्टः iii. 26 Placed; deposited; studded; (सं + नि + विश्, to enter).	—सभा iii. 26 (Assembly; assembly-hall).
सन्निवेशविशेषमात्रम् iv. 13 Only peculiarity of position or arrangement.	समः ii. 19 Equal; 'same'.
सन्निहितसाधनात् ii. 32 Than the 'nearest means', the most easily available "necessaries".	समनन्तरः iii. 14, 15 Next without 'inter'-val; next after; next in succession; (सम्, well, together; अन्, not; अन्तरम्, 'inter'-val).
—संन्यासः ii. 1.	समनन्तरत्वम् iii. 15 Immediacy.
—संन्यासात् iv. 7.	समनन्तरा iii. 14.
संन्यासिनाम् iv. 7 Of the renouncers.	समनन्तरेण iv. 21.
सपत्नः ii. 5 'Co-spouse'; 'a rival spouse'; an enemy.	समन्ततः ii. 15; iii. 22 On all sides.
सपरिहारः ii. 13 'With a counter-actor'; 'neutralised'; 'counter-balanced'; neutralisable; remediable.	समन्वागतः iii. 13, 14 Accompanied; following; coming with and after. (सम्, with, or well, अनु, after, आ-गम्, to come).
सप्त iii. 15, 26, 29 Seven.	—समन्वागतौ iv. 12.
सप्तद्वीपा iii. 26 Seven-isled; having seven isles or continents.	—समन्वितानाम् iii. 44.
	समम् iii. 39; iv. 3 Evenly: even-

ness; same; similar; of the same level.

—**समय**— ii. 31 (सम्, with, ई, to go).

समयावच्छिन्ना ii. 31 'Cut off', delimited, conditioned by conditions, reservations; defined by 'mutual agreement or understanding', or by 'terms'.

—**समये** iv. 20 ('That which goes').

—**समये** i. 11.

समये iv. 12 In or at the time.

समयेन iii. 52 By time.

—**समयैः** ii. 31.

—**समर्थः** ii. 23.

समर्थः ii. 38; iii. 18 Able, competent; 'having the same meaning, intention, will'; 'equal (to the task)'; 'equal in power'; 'ad-equate'.

—**समर्थम्** ii. 23; iv. 31.

समर्थम् i. 25, 35; iv. 12.

—**समर्थः** ii. 13; iv. 28.

—**समर्थानि** iii. 50.

समसंस्थानम् ii. 46 "Even-seat"; (the name of a yoga-posture).

समस्तेन्द्रियवृत्तिः iii. 39 Functioning in or pervading all the organs.

समादित्सते ii. 30 (सम्+आ+दा). Wishes to take up.

—**समाधयः** ii. 29.

—**समाधयः** i. 35.

समाधयः i. 17 (See समाधिः).

—**समाधि**— i. 20; iv. 1.

—**समाधि**— i. 51; iii. 4, 7, 16.

समाधिः i. 46, 51; iii. 3; iv. 29

(सम्, well + आ, on all sides + धा, to 'do', hold, maintain). 'Holding' and maintaining the mind steady; 'collectedness' of mind; absorbedness; absorption; raptness; rapt-ure; rapport; entranced attention; meditation; concentration; contemplation; fixedness; communion; trance; ecstasy. (As समाधानं) explanation; reconciliation; solution and satisfaction of doubts; co-ordination; justification.

समाधिः i. 1, 2, 11, 17, 18, 20, 23, 50; ii. 19; iii. 3, 23.

समाधिवित्तम् iii. 12 The 'absorption-mind'; the absorbed, rapt, profoundly attentive mind; the mind which is tending towards absorption.

—**समाधिजम्** i. 43.

समाधिजम् iii. 38, 55 Born of, resulting from, produced by, raptness.

समाधिजा i. 50.

—**समाधिजाः** iv. 1.

समाधिजान् i. 51.

—**समाधिना** ii. 27.

समाधिपरिणामः iii. 11 Having raptness as consequence; resulting in absorption; or, the result of raptness.

समाधिपादः i. 1 The name of the

first chapter, 'foot', 'quarter', relating to Samāḍhi.	समाधिभ्रेषात् iii. 12 Because of, or from, the breaking up of do:.
समाधिप्रक्षा i. 50; iii. 5 'Absorption-consciousness'; the condition or state of 'sublime intelligence or consciousness' during samāḍhi. (Some editions read समाधिजा प्रक्षा; see प्रक्षा).	समाधिम् ii. 2; iii. 51.
समाधिप्रक्षानिर्ग्रहः i. 49 Apprehensible by the do:.	समाधिलाभः i. 21, 22, 23 Achievement of do:.
समाधिप्रक्षाप्रतिलभ्मे i. 50 On the gain of do:.	समाधिसाधनानाम् i. 30 Of the means, 'accomplishers', 'securers', 'achievers', helpers of do:.
समाधिप्रक्षाप्रभवः i. 50 Of the (propensity) born of do:.	समाधिसिद्धिः ii. 45 The successful accomplishment of samāḍhi.
समाधिप्रक्षायाः iii. 5.	समाधीयते i. 20, 32; iii. 11 Is 'collected', brought together, gathered up, brought into rapport, brought to attention, fixed; reconciled, explained, solved (as a contradiction, a dilemma, an antinomy, is solved).
समाधिप्रक्षायाम् i. 35, 42, 43, 44; iv. 23.	समाधीयमानम् i. 32 Being collected, synthesised, co-ordinated, justified, explained.
समाधिप्रक्षाविरोधी i. 51 Hostile to do:.	समाधेः i. 47; iii. 7.
समाधिप्रक्षास्त्ररूपम् i. 44 The true form of the rapt consciousness.	समाधेयः iv. 14 Is to be 'gathered', understood, explained, found.
समाधिप्रतिपक्षाः i. 32 Opponents of, hostile to, raptness.	—समाधौ iii. 9.
समाधिप्रतिलभ्मे i. 30 On the gain of samāḍhi.	समाधौ iii. 37 In samāḍhi, rapt or absorbed meditation.
समाधिफलम् i. 21, 22, 23 Fruit of do:..	समाधौ i. 10
समाधिबलात् iii. 38 By the power of do:..	—समान— iv. 14.
समाधिभावनार्थः ii. 2 Having for purpose, the realisation of do:..	समानः ii. 23; iii. 39; iv. 8 'Same-like'; of the 'same measure', 'similar'; equal; (also the name of one of the vital currents or nerve-forces).
—समाधिभिः ii. 12.	समानकालम् iii. 14 At the same
समाधिभूमेः i. 30 Of the 'stage' of do:..	

time; simultaneously; synchronously.

समानजयात् iii. 40 By conquest of the current of vital force named samāna.

—**समानम्** i. 24.

समानम् ii. 13.

समानसत्त्वोपनिवन्धने iii. 35 Equally inseparably bound up with the satṭva-guṇa.

समाना ii. 9.

समापत्तयः i. 46.

—**समापत्ति**— ii. 47.

—**समापत्तिः** i. 41 (Some editions read समापत्तिः as a separate word, not compounded with the preceding words).

समापत्तिः i. 42 (Some editions omit this word): 'A coming to pass'; 'a be-falling', happening, occurrence; developement; eventuation; denouement; outcome, effect, result; issue; event; consummation. (सम् + आ + पद्, to go, to move, to happen; cf. समगतिः, good fortune, wealth; आपत्तिः, misfortune; विपत्तिः, calamity, destruction; निष्पत्तिः, fulfilment, etc.).

समापत्तिः i. 41, 42, 43, 44.

—**समापत्तिम्** iii. 42.

—**समापत्तेः** iii. 42.

—**समापत्तेः** i. 43.

—**समापत्तम्** i. 41.

समापनम् i. 36; ii. 47 (सम् + आ + पद्); come to pass, happened, accomplished, finished; come to a denouement, a final development; consummated.

समापनस्य i. 42.

समाप्ताधिकारा ii. 2 That whose function, business, work, office, duty, is over, finished, completed, discharged.

—**समाप्तिः** iv. 32. (सम् + आप्, to find, to gain; completion, finishing).

—**समाप्तिः** ii. 18; iii. 54; iv. 33.

—**समाप्तिम्** iv. 28.

—**समाप्तौ** iv. 34.

समारूढः i. 42 (सम् + आ + रुह्, to mount). 'Mounted on', 'ascended to'; entered into; accomplished in.

—**समाहारः** iii. 52.

समाहितचित्तस्य i. 20, 31, 48; ii. 1; iii. 12, 37 Of him whose mind is collected, absorbed in meditation.

—**समुच्चय**— i. 25; ii. 34 (सम् + उत्, up + चि, to gather. A gathering up; bringing together).

समुदाचरति ii. 4 (सम् + उत् + आ + चर्, to move); up-rises; breaks out; operates; behaves; moves forth; comes forth; is active.

समुदाचरन्ति ii. 4 Do: (pl:).

समुदाचारः iii. 13 Conduct; activity; way of existence.

—**समुदाचारात्** iii. 13.

समुदायः iii. 44 'A coming together'; a group. (सम् + उत् + आ + ई or अय्).

—समुदायस्य ii. 15

समुद्रम् iv. 10 To the ocean.

समुद्राः iii. 26 Oceans.

समुपजातवीर्यस्य i. 20 Of him who has developed, or in whom has been born or grown, seminal energy, vital 'virility' and vigor.

समूलकाषम् iv. 30 'With destruction of root'; with e-radication; radical extermination.

समूलघातम् iv. 30 Do:.

समूहः iii. 44, 47 Store; collection; gathering; crowd. (सम् + ऊह्, to guess, to infer, to bring together in mind).

समूहस्य iii. 44.

—सम्पत् iii. 45, 46 (Wealth; riches; perfection; excellence. See समापत्तिः).

—सम्पत्या i. 28.

—सम्पदम् ii. 5.

सम्पदम् ii. 5 To wel-fare, weal-th. सम्पद्यते i. 28; ii. 13, 26; iii. 17

iv. 31 Becomes; happens; comes about; is fulfilled; eventuates; becomes accomplished, achieved; arises; develops; grows into. (See समापत्तिः).

—सम्पद्यमानम् iii. 13.

—सम्पद्येत् iii. 52.

सम्पद्यता iii. 18 By the (person) beholding.

सम्पादयति iii. 16 Brings about; causes to happen; produces.

(सम् + पद्; caus:).

सम्पादयेत् i. 34 May or should secure.

सम्पादितः i. 14 Gathered, performed, accomplished; (masc.).

सम्पिण्डितम् iii. 22 Folded up, lumped up, gathered up into a ball, rolled up.

—सम्पिण्डयिष्या i. 13.

सम्प्रज्ञानीते i. 36 Knows.

सम्प्रज्ञातः i. 17 (सम् + प्र + ज्ञा; सम्प्रज्ञायते किञ्चित् यस्मिन् सः).

That in which something is known; conscious of some object; objective (as distinguished from अ-सम्प्रज्ञात, i. e., purely in-turned and subjective, 'un-conscious' of any object other than Self).

सम्प्रज्ञातः i. 1, 2, 11, 17.

सम्प्रज्ञातस्य iii. 7.

सम्प्रज्ञायते i. 2 Is known.

सम्प्रतिपत्तिनित्यतया i. 27 By the continuity or permanance of the mutual understanding, i.e., agreement (or convention or custom of accepting and using a certain word-sound in a certain sense, for a certain thing).

सम्प्रतिपत्या iii. 17 By acceptance, acquiescence. (सम् + प्रति + पद्).

सम्प्रबोधे i. 10 In or on waking up.

—सम्प्रयोग— i. 30.

—सम्प्रयोगः ii. 44 (Meeting, in-

tercourse, converse, communion).	—सम्प्रयोग ii. 28, 34.
—सम्प्रयोगे ii. 54; iii. 21.	—सम्भावितः ii. 9.
—सम्प्रयोगे i. 15.	सम्भाव्यते i. 24 Is regarded as possible; is possible or inferrable.
सम्प्रसादः i, 20 Placidity; lucidity; cheerfulness; (something more positive than 'peace'; as a silvered looking-glass is something more than pure, transparent, glass; see प्रसादः).	—सम्भिन्न— ii. 18 (Mixed up).
—सम्बद्धम् iv. 23.	सम्भेदम् ii. 1 Breaking-up; attenuation; abolition. (Ordinarily, भिन्, to break, joined with the prefix सम्, means the very opposite, viz., to attach; but here संभेदः means attenuation, breaking up).
—सम्बद्ध्य iv. 17.	—सम्भोग— i. 33.
—सम्बद्ध्यते iv. 15.	सम्मुखीभावः ii. 4 'Face-to-face'-ness; inclination towards; facing towards.
सम्बद्धमानम् iv. 16 Being 'bound up', 'tied up', connected together.	सम्मुखीभावे ii. 4.
—सम्बन्ध— ii, 27.	सम्मुखीभूते ii. 4. In (the state of an object) being 'before the face', being in front.
—सम्बन्धः i. 24, 27; ii. 5; iii. 42; iv. 6.	सम्मूर्च्छितः ii. 13 'Fainted together'; welded together; mixed up; amalgamated; compounded; precipitated together.
सम्बन्धः i. 7, 24, 27; iii. 42 Connection; relation; 'binding together'; (सम्+बन्ध्, to 'bind').	सम्यग्ज्ञानम् i. 43 'Well', true, right, 'knowledge'.
सम्बन्धसंयमात् iii. 41 By meditation on (the) relation or connection (between two things).	सम्यग्ज्ञानस्य ii. 28
—सम्बन्धात् iii. 17; iv. 34.	सम्यग्दर्शनम् ii. 15 'Well-seeing'; right knowledge; wisdom; the vision of the Truth.
सम्बन्धात् iv. 16.	सम्यग्दर्शनापेक्षम् iv. 15 Because of, basing on, looking to, dependent on, relying on, true vision or right knowledge.
—सम्बोधः ii. 39 (Knowledge).	
सम्भवः iii. 13; iv. 12 Birth; coming into being; possibility.	
सम्भवति ii. 13, 15; iv. 8 Becomes possible. (सम्+भू, to be).	
सम्भवन्त्यः iv. 12 Becoming; (fem.: pl:).	

सम्यग्दर्शिनः	iv. 23 The 'true-seeing'; the seers of the truth.
सरूपः	ii. 20 'Same-formed'.
—सर्ग—	iii. 26.
सर्गस्य	i. 26 Of emanation, creation, evolution, manifestation. (सृज्, to 'surge' out, to emanate, to throw forth).
—सर्गः	iii. 37.
—सर्गत्	iii. 13.
—सर्गदिषु	i. 26.
सर्गन्तरेषु	i. 27 In other creations, worlds, systems.
सर्पः	iii. 31 'Serpent'
—सर्पिः—	iii. 26 (Liquid clarified butter)
—सर्व—	ii. 45; iii. 16.
सर्वः	i. 32; ii. 5; iv. 33 All; (inasc:, sing:).
सर्वकर्मार्पणम्	ii. 32 Offering up of all acts; assigning of all acts (to another, here God; feeling that whatever the aspirant does is done by Him, or for Him).
सर्वकारकाणाम्	iii. 17 Of all conjugational forms; of all 'act-causers'.
सर्वकार्यकरणसमर्थम्	ii. 23 Capable of doing all deeds.
सर्वक्रियाणाम्	ii. 1 Of all actions.
सर्वक्लेशानाम्	iv. 11 Of all the primal sins, miseries, afflictions.
सर्वचित्तानाम्	iv. 5 Of all minds
सर्वज्ञः	i. 25; iii. 49 'All-knower'; omniscient.

सर्वज्ञवीजम्	i. 25 The seed of the omniscient; the omniscient seed; the principle of omniscience.
सर्वज्ञवीजस्य	i. 25.
सर्वज्ञातृत्वम्	iii. 49 All-knowingness.
सर्वतः	i. 2, 32, 44; ii. 13, 50 From or on all sides.
सर्वतन्मात्राणि	iii. 44 All तन्मात्राः, things-in-themselves.
सर्वतोगतिः	iii. 44 Going every where; all-reaching.
सर्वथा	iv. 29 In all ways.
सर्वथा	i. 44; ii. 30, 31.
सर्वथाविषयम्	iii. 54 Having for object of knowledge 'all ways', methods, manners, laws what-so-ever; pertaining to all objects whatsoever, past, present, and future; omnisciently cognising all the contents and all the methods of all the world-process, in all time and all space.
सर्वदा	ii. 30 Always; ever.
सर्वदिक्स्थानि	ii. 37 Existing in all quarters.
सर्वदुःखशयकारणम्	ii. 15 The cause of the destruction of all pain.
सर्वधर्मात्मकेषु	i. 44 In or on (abstract concepts) having (the seed of) the nature of all (particular) attributes.

सर्वधर्मानुपातिनः ii. 19 (The three guna-s) 'accompanying', running through, all 'functions.'

सर्वधर्मानुपातिषु i. 44 In do:.

सर्वनिरोधात् i. 51 By inhibition of all.

सर्वपदेषु iii. 17 In all (complete) words.

सर्वपुरुषसाधारणः iv. 16 Common to all 'persons.'

सर्वपुरुषाणाम् ii. 23 Of all puru- shas, persons, egos.

सर्वप्रकृतिविकारवशित्वम् iii. 48 Con- trol over all the transfor- mations of Nature or Matter.

सर्वप्राणिनाम् ii. 35 Of all living beings, breathing creatures.

सर्वप्राणिषु i. 33 Amongst all do:.

सर्ववैध्यवैधसमर्थः ii. 23 Capable of cognising, perceiving, know- ing, understanding, compre- hending, being aware of, all that is cognisable.

सर्वभावाधिष्ठातृत्वम् iii. 49 Being the supreme ruler of all states or forms of existence; suprem- acy over all states or things.

सर्वभावान् ii. 18 All conditions of being, forms of existence.

सर्वभूतरूपज्ञानम् iii. 17 Knowledge of the (meaning of the) cries, voices, languages, of all be- ings, all creatures.

सर्वभूतहितम् ii. 30 The good of all beings.

सर्वभूतानाम् ii. 30 Of all beings

सर्वभूताभयप्रदानेन ii. 33 By the 'gift of freedom from fear' to all beings, i. e., by complete harmlessness.

सर्वभूतोपकारार्थम् ii. 30 For the good of all beings.

सर्वभूमिषु ii. 31 In all 'grounds', stages, states, conditions planes; towards all objects.

सर्वम् ii. 15; iii. 33 All; (neu: , sing:).

सर्वम् i. 32, 35, 43; ii. 5, 45; iii. 14, 18, 22, 26, 33; iv. 13, 21, 24.

सर्वरक्षोपस्थानम् ii. 37 'Atten- dance', 'near-standing', com- ing-up, self-presentation, accrual, of all gems, precious things.

सर्वरूपाः ii. 15 Of all forms

सर्वरूपाकारनिर्भासम् iv. 23 Re- flecting or showing out all forms.

सर्वलक्षणयोगात् iii. 13 Because of conjunction with, admixture of, all characteristics. (Some editions read -लक्षणयोगात्, whih seems incorrect).

सर्ववित् iii. 17 All-knower.

सर्वविषयम् iii. 54 'Having-all- objects'; cognising all objects at once.

सर्वविषयेषु ii. 31 With regard to all objects.

सर्ववृत्तिप्रत्यस्तमये i. 18 In the con-

dition when all mental activities have "set", subsided, dis-appeared.	concentratedness, distraction and concentration.
सर्ववृत्तिनिरोधे i, 1 On the inhibition of all mental functioning.	सर्वार्थम् ii. 19; iv. 23 'For the sake of all'; 'going to all things'; all-including; all-apprehending.
सर्वशब्दाग्रहणात् i. 2 Because of the non-use of the word 'all'.	सर्वार्थाध्यवसायकत्वात् ii. 20 Because of determinate cognisance of all matters.
सर्वश्रोत्राणाम् iii. 41 Of all ears.	सर्वावरणमलापेतस्य iv. 31 'Of the (knowledge) which has gone beyond, transcended, all veiling foulness'; of pure, stainless, un-erring (knowledge).
सर्वस्य i. 32; ii. 9, 14, 15; iii. 13; iv. 10 Of all; (masc:, sing:).	सर्वै i. 17; ii. 4, 15, 17; iii. 26; iv. 14 All; (masc:, pl:).
सर्वात्माः i. 11; iv. 11 All; (fem:, plu:).	सर्वैषाम् ii. 28; iii. 41.
सर्वात्मकम् iii. 14 All-natured; all-comprehensive; (neu:).	सर्वैषु ii. 4; iii. 26, 51.
सर्वात्मनां iii. 49 Of the all-natured.	सर्वैः iv. 31.
सर्वात्मानः iii. 49 All-natured; all-en-souling; (pl:).	सर्पणशिकल्पाः iii. 26 Like heaps of mustard-grains.
सर्वात्मन् i. 47; iii. 13.	—सलिल— iii. 26.
सर्वानुकूलम् iii. 18 All-helpful; all-favoring.	सविचारः i. 17, 46 'Reflectional', 'reflective'; 'thought-accompanied'; (samāḍhi, 'absorption', 'absorbed meditation', of the nature of) abstract-thinking.
सर्वाभिधानशक्तिपरिवृत्ताः iii. 17 "Turned away" from, deprived of, all-denoting potency. सर्वाभिधानशक्तिप्रचितः iii. 17 Determined by, or filled with, the potency of denoting all things whatsoever.	सविचाराध्यानसुखाः iii. 26 Rejoicing in the discriminative contemplation of subtle or abstract objects; enjoying abstract, reflective, thought-ful meditation.
सर्वार्थता iii. 11 'All-objectness'; many-pointedness; distractedness.	सविचारा i. 44 'With cogitation'
सर्वार्थतायाः iii. 11	
सर्वार्थतैकाग्रतयोः iii. 11 Of all-pointedness and one-pointedness; of distractedness and	

(on subtle or abstract matters).
(see वितर्क...रूपानुगमात्).

सचित्रशैलावतंसाः iii. 26 'With-wonderful-hill-ornaments'; adorned with grand mountains and mountain-scenery.

सवितर्कः i. 17, 46. (See वितर्क...नुगमात्). Biassed, prejudiced, emotion-tinged, con-fused meditation concerned with ^ external sensuous objects.

सवितर्कध्यानसुखाः iii. 26 Rejoicing in the 'mixed', 'emotion-tinged', contemplation of concrete objects.

सवितर्की i. 42 (See सवितर्कः).

सवितर्की i. 42, 44.

सविपाकस्य ii. 5 Of (the seed of karma) with its developments, maturation, fruition.

सव्यापाराः iii. 14 'With operation' actively functioning.

—**सह—** iv. 14, 15.

सह i. 27, 30, 51; ii. 10, 15, 23; iii. 13, 44, 52 Together with.

सहकारिवर्णन्तरप्रतियोगित्वात् iii. 17 By delimiting ^ or restricting connection with other co-operating letter-sounds.

सहक्षणभेदात् ii. 53 By separateness, distinction of the accompanying, the co-efficient, the concomitant moment of time.

—**सहगतः** iii. 17.

—**सहनम्** ii. 32.

—**सहन्ते** iv. 11, 32.

सहभुवोः iii. 52 Of the two 'together-becoming', i. e. of (two things) which are born together, are simultaneous.

सहभूतं i. 43 Accompanying; 'born or existing with.'

—**सहस्त्र—** iii. 26.

—**सहस्त्राणि** iii. 26.

सा i. 20; ii. 4; iii. 15; iv. 7 etc. 'She.'

साक्षात्करणम् iii. 18, 52 'Sighting'; direct cognising.

—**साक्षात्करणात्** iii. 18.

साक्षात्करणात् iii. 18, 19 Because of, by, from do:.

साक्षात्कर्त्तव्यम् iii. 26 Should be directly seen. (Some editions read -करणीयम्).

साक्षात्कुर्वतः iii. 51 Of one who is cognising directly.

साक्षात्कृतम् ii. 27 Perceived indirectly.

साक्षात्क्रियमाणम् iii. 16 Being 'fronted', 'faced', 'sighted'; being brought before the senses, perceived, directly cognised.

—**साक्षात्क्रियायै** iii. 18.

—**साक्षिणि** ii. 18.

साङ्क्रापक्षे iv. 15 In the Sāṅkhya doctrine, theory, view; on the 'side', 'wing', of the Sāṅkhya.

साङ्क्रायोगाद्यः iv. 21 Sāṅkhya and Yoga doctrines etc.

सातिशयत्वात् i. 25 Because of 'exceedability', of being relative to things which are com-

paratively larger and smaller; because of being comparative.

—**साधन**— i. 13; ii. 15; iii. 51; iv. 7, 10.

साधनत्रयम् iii. 8 Triad of means, (i. e., contemplation, concentration, absorption).

साधननिदेशः ii. 55 The pointing out, enunciation, enumeration, of the means.

साधनपादः ii. 1 The 'foot', quarter, section, part, chapter, on the 'means'; (the name of the 2nd section of the work).

साधनम् ii. 28 That which accomplishes; means of achieving or accomplishing (something). (साध्, to accomplish).

—**साधनस्य** iii. 16.

—**साधना** iii. 17.

—**साधनात्** ii. 32.

—**साधनानाम्** i. 30.

—**साधनानि** ii. 15.

साधनानि ii. 28; iii. 1, 4 Means; (pl.).

—**साधनाय** i. 18.

—**साधने** ii. 7, 8.

साधनेभ्यः iii. 7.

साधयति iii. 43 Accomplishes, brings about, causes to be achieved. (Some editions read साधयन्ति, pl.).

साधारणः i. 43 Common; general; ordinary; current; universal.

साधारणत्वम् iv. 15 Commonness.

—**साधारणत्वात्** ii. 22.

साधारणम् iv. 15.

साधारणविषयम् ii. 23 'Common-factored'; possessed of a common feature or factor.

साधिकारम् i. 50; iv. 11 Having a function; possessed of a specific functional operativeness or activity; functioning; active; 'officious', holding a definite 'office'; inspired by a specific momentum; restless; unreposing; full of 'right-and-duty'.

साधिकारा ii. 24.

साधिकारे i. 19.

—**साध्या** iv. 7.

सानन्दः i. 17 'With-bliss'; blissful; accompanied with 'enjoyment'.

—**सान्तपन**—ii. 32 (The name of a particular ascetic practice).

—**सामर्थ्यम्** ii. 4.

—**सामर्थ्याः** ii. 18.

—**सामर्थ्यात्** i. 35; ii. 17 (By or because of ability, capacity, adequacy; see समर्थः).

—**सामान्यम्** iii. 44.

सामान्यम् i. 32 Common; similar; general; abstract; universal; 'equalness'; sameness'.

सामान्यमात्रग्रहणाकारम् iii. 47 Of the form of only a general notion; of the apprehension of only the general.

सामान्यमात्रम् iv. 24 All or only the general.

सामान्यमात्रोपसंहारे i. 25 In a general conclusion (or induction) only.

सामान्यविशेषसमुदायः iii. 44 A conglomerate of genera and propria.

सामान्यविशेषात्मनः i. 7 Of the genero-specific; of that which is both abstract and concrete, one as well as many, general as well as singular; (psycho-physical, spirituo-material); of that which has both general and special, common and proper, features, has 'similarity in diversity'.

सामान्यविशेषात्मा iii. 14, 44, 47.

सामान्यविशेषयम् i. 49 Having only the 'general' for 'object'.

सामान्यस्य iii. 44, 47.

सामान्यानि ii. 15; iii. 13.

सामान्यावधारणप्रधाना i. 7 Predominantly determinant or cognisant of the common or generic feature or quality; chiefly of the nature of or concerned with general notions.

सामान्येन i. 49; iii. 13, 14 By way of generalisation (induction-deduction); 'generally speaking'.

साम्प्रतिकस्य ii. 13 Of the present (birth).

साम्यातिशयविनिर्मुक्तम् i. 24 Free of, beyond, possibility of being equalled or excelled.

—**साम्ये** iii. 55; iv. 15.

—**सारूप्यम्** iii. 55.

—**सारूप्यात्** iii. 17.

—**सारूप्ये** iii. 53.

—**सारूप्येण** iv. 23.

सार्वभौमः i. 1 Belonging, appertaining, extending, common, to, pervasive of, all 'grounds', stages, modes (of the mind).

सार्वभौमाः ii. 31 Do:; (pl:).

सालम्बनः i. 18 'With-rest'; leaning on'; having an object; objective; tied to or inclusive of, referring to, some object; (masc:).

सालम्बनम् iii. 20.

सालम्बनाः i. 17.

सास्नादिमन्तम् iii. 17 To the dewlap·possessing; to (the animal) possessing a dewlap, (i. e., a cow) etc.

साहङ्काराणि iii. 47 With or including egoism.

—**साहस्राणि** iii. 26.

—**साहस्रं** iii. 26.

—**साहस्र—** iii. 26.

सितविमलतनुः i. 1 Of the white and stainless body.

—**सिद्ध—** iii. 44, 47.

सिद्धः i. 26; ii. 38 Accomplished; perfected; (masc:); **सिध्**, to go, to command, to suc-'ceed', to be accomplished, to be finished and effected completely).

सिद्धदर्शनम् iii. 32 Vision of perfected beings.

सिद्धम् ii. 20; iv. 9, 12 (Neu:).

सिद्धयः iii. 37; iv. 1 (Super-physical) accomplishments; perfections; extra-ordinary powers; occult powers.

सिद्धयः ii. 39; iii. 48; iv. 6.

सिद्धवत् iii. 17 As if, or as one, accomplished; also, as real, fixed, achieved, certain, perfected, proved, established

—सिद्धस्य iii. 45

सिद्धि ii. 28.

—सिद्धाः iii. 26.

सिद्धाः ii. 44; iii. 51 'Accomplished' or 'perfected' beings; adepts.

सिद्धान् iii. 22.

सिद्धानाम् iii. 32, 45.

—सिद्धि— ii. 30.

—सिद्धिः ii. 43, 45.

सिद्धिः ii. 28; iii. 49 (Sing: of सिद्धयः).

सिद्धिभिः ii. 46.

सिद्धिसूचकम् ii. 35 Indicative, prognosticative, of accomplishment.

सिद्धौ i. 24

सिद्धति ii. 1, 47 Becomes accomplished; accrues. (सिध्, 'cedere', to go; see सिद्धः).

—सीमा— iii. 26.

सुकृतानि ii. 13 'Well-doings'; good or virtuous deeds; well-done, virtuous, meritorious, doings.

—सुख— ii. 5, 42.

—सुख— ii. 14, 15; iii. 18.

सुखस्यातिः ii. 5 Belief or consciousness of pleasure or pleasantness or pleasurableness.

सुखस्यातिम् ii. 5.

सुखचित्तम् iv. 24 The 'pleasure-mind'; the pleasure-waiting mind; the mind tinged with the feeling or tone of pleasure.

सुखज्ञानम् iv. 15 Knowledge of pleasure.

सुखत्वे ii. 28 In pleasurableness.

सुखदुःखपुण्यापुण्यविषयाणाम् i. 33 Of (mental moods) having for objects joy, sorrow, merit, and sin, (or, the joyful, the sorrowful, the virtuous, and the sinful), respectively.

सुखदुःखमोहाः i. 11 Pleasure, pain, and perplexity.

सुखदुःखमोहात्मिकाः i. 11 Of the nature, character, or tone of, or ensouled or inspired by, pleasure, pain, and perplexed dullness, or dull indifference, or confused ignorance.

सुखदुःखयोः iii. 18 Of pleasure and pain.

सुखदुःखशत्यम् ii. 55 Devoid of do:.

सुखदुःखे iv. 11 Pleasure and pain.

सुखप्राप्तौ ii. 34 On obtaining pleasure.

सुखफलाः ii. 14 'Pleasure-fruited'; fruiting, resulting, in pleasure; pleasure-producing; (pl:).	सुखार्थम् iv. 24 For the sake of pleasure.
—सुखम् ii. 46.	सुखार्थी ii. 15 Desirous of, seeking, wanting pleasure.
—सुखम् ii. 15, 42; iii. 18.	सुखावस्थायाम् ii. 15 In the state of pleasure.
सुखम् i. 10; ii. 15, 42; iii. 18; iv. 11 Pleasure; pleasantly.	सुखितेषु iii. 23 In, on, towards the happy.
सुखसंस्काराशयः ii. 15 'Pleasure-tendency-germ'; innate disposition created by experience of pleasure	सुखे ii. 7, 15.
सुखसम्भोगापन्नेषु i. 33 Amongst those who have found pleasant enjoyment.	—सुतल— iii. 26.
सुखसाधनाति ii. 15 'Accomplishers', means, bringers about, of pleasure.	सुतुच्छकम् iv. 13 Very trivial; sordid; to be ignored.
—सुखस्य ii. 42.	सुदर्शनम् iii. 26 (Name of the capital of heaven).
सुखस्य ii. 15, 28.	सुधर्मी iii. 26 (Name of the assembly hall of the gods).
—सुखाः iii. 26.	सुप्रतिष्ठितसंस्थानम् iii. 26 Firmly fixed in (its) place; well-established; well-jointed; with a firmly articulated organisation; strongly con-'stitu'-ted and in-'stitu'-ted.
सुखात् iv. 11.	सुभोगी i. 1 Of the excellent body; or having fine bodily enjoyments.
सुखादिवत् iv. 15 Like pleasure, etc.	सुमानसम् iii. 26 (Name of an elysian garden).
सुखानुभवः ii. 15 Experience of pleasure.	सुमेरुः iii. 26 (Name of a mountain); the axis of the Earth; the North Pole; the gold-mountain.
सुखानुभवात् ii. 15.	सुमेरोः iii. 26.
सुखानुशयी ii. 7 'Sleeping with', hiding in, going with, accompanying, resulting from, produced by, pleasure.	—सुरा— iii. 26 (Alcohol).
सुखानुशयी i. 11	सुवर्णकारः ii. 28 Gold-smith; 'gold-maker'. (Su-varṇa, is, literally, 'good-color'; the
सुखानुस्मृतिपूर्वः ii. 7 Preceded by remembrance of pleasure.	
सुखाभिज्ञस्य ii. 7 Of one who knows, feels, recognises, pleasure.	

English word 'sovereign', for the gold coin, is perhaps the same as this).

सुवर्णभाजनस्य iii. 13 Of a golden vessel.

सुवर्णस्य ii. 28 Of gold.

सुवर्णान्यथात्वम् iii. 13 'Otherwise-ness' of gold; change of gold into some other substance.

सुश्रद्धीयते i. 35 Is well believed in. (Some editions read श्रद्धीयते).

सुसूक्ष्मविषयम् i. 35 Very subtle subject-matter. (Some editions read सूक्ष्मविषयम्).

सुस्थितमन्यतया iii. 51 By belief, over-confidence, overweening conceit, of (his own) firm-fixed-ness, thorough 'steadiness.

—सूः iv. 28.

—सूच्चम्— iii. 44.

—सूक्ष्म— i. 41, 49.

—सूच्चमः ii. 50.

सूक्ष्मः i. 17. 45; ii. 11 Small; subtile; fine; (masc:).

—सूक्ष्मः ii. 51.

सूक्ष्मम् i. 43, 45.

सूक्ष्मरूपम् iii. 44 Subtile form.

सूच्चमविषयत्वम् i. 45 The state of having the subtile for object.

सूक्ष्मविषयम् i. 35 Having the subtile for object.

सूच्चमविषया i. 44 Do:; (fem:).

सूच्चमव्यवहितविप्रकृष्टज्ञानम् iii. 25

Knowledge of the subtle, the hidden, the distant.

सूक्ष्मव्यवहितविप्रकृष्टस्य i. 49 Of the subtile, the hidden, the distant.

सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानम् iii. 36 Knowledge of the subtle, the screened or concealed, the distant, the 'bygone' or past, the 'not-come' or future.

सूक्ष्मस्थूलेन ii. 18 By subtile and dense or gross.

सूक्ष्मा ii. 2.

—सूक्ष्माः iv. 13.

सूक्ष्माः ii. 10.

सूक्ष्माः ii. 11.

—सूक्ष्माणाम् i. 43.

सूक्ष्मीकृताः ii. 11 Made subtle; sublimated; transformed into the subtile; subtilised,

सूक्ष्मे i. 40, 46; iii. 25.

सूक्ष्मेषु i. 35.

—सूक्ष्मकम् ii. 35.

सूत्रम् i. 2, 4; ii. 23 'Thread'; aphorism; theory; principle; outline; plan. (सूत्, to 'suggest', to reveal, hint, indicate; also सूत्, to tie, bind, 'sew' together; that which suggests and binds together many meanings and much meaning in a few words).

सूत्रान्तरेषु ii. 33 In other aphorisms.

सूत्रेण i. 43.

सूर्यद्वारे iii. 26 On the gateway of

the sun; (the sushumnā-nerve, or the brahma-randhra ?).

सूर्यप्रचारात् iii. 26 By or from the motion of the sun

सूर्ये iii. 26 In or on the sun.

सूर्येन्दुग्रहमणिप्रभारूपाकारेण i. 36

By or in the form of the luminosity of the sun, moon, planets, gems.

—सूर्य— iv. 14.

—सूर्यमानः ii. 19.

—सूर्येत् ii. 40.

—सूर्यम् ii. 19.

—सूर्याः ii. 19.

—सूर्यानि ii. 19.

—सैव्यम् ii. 1.

सोपकम् iii. 22 'With initiative', 'with active steps'; actively helped and supported; energetically operative. (See निरूपकम्)

सोपकम् iii. 22.

सोपाश्रयम् ii. 46 Supported by apparatus, by some mechanical means or external object.

सौकृत्यम् i. 45; iii. 13 Subtleness; subtilty.

सौकृत्यात् iii. 13.

—सौमनस्य— ii. 41.

सौमनस्यम् ii. 41 'Good-mindedness'; cheerfulness; placidity of temper; lucid-mindedness.

स्कंधान् iv. 21 Sheaths, stems, 'trunks' (of trees).

स्कंधानाम् iv. 21.

—स्तम्भ— ii. 50.

—स्तम्भे iii. 21.

स्तुतिदानाभिवादनादि iv. 10 Praise, presents or alms-giving, and obeisance, etc.

—स्तेय— ii. 30.

स्तेयम् ii. 30 Theft.

—स्त्यान— i. 30.

स्त्यानम् i. 10, 30 Dried up; shrunken, sapless; cheerless; worried; repetitive, echoing; wandering; scattered; confused; jumbled; hollow. (स्त्यै, to be heaped up; also, to be scattered).

स्त्रियः i. 15 (Pl: of स्त्री).

स्त्रियाम् ii. 4; iii. 13.

स्त्री iii. 13 Woman.

स्त्रीप्रत्ययस्य ii. 28 Of the (one) idea of (a) woman.

स्त्रीषु ii. 4

—स्थातुम् iv. 32.

स्थातुम् iv. 11 To 'stand' or 'stay'.

—स्थानम् iii. 26; iv. 34.

स्थानात् ii. 5 From the place (of origin).

स्थानासने ii. 32 Standing and sitting.

स्थानिनः iii. 51 'Place-holders'; local (gods).

—स्थाने ii. 24; iii. 13.

स्थानैः iii. 51 With places, offices; with authority or control over places.

स्थान्युपनिमंत्रणे iii. 51 On being

invited by the 'local' authority, the super-physical entity in charge of the world, plane, tract.

—स्थापयन्ति ii. 3.

—स्थापितम् iii. 17.

—स्थापितः iii. 17.

—स्थाप्य iii. 17.

स्थावराणाम् iii. 14 Of the 'standing, staying', unmoving; of the immovable.

स्थावरेषु iii. 14.

स्थास्यति i. 9 Will stand or stay. (स्था, to 'stand' or 'stay').

स्थितः i. 9, 27; iii. 14 Standing; staying; established; fixed.

—स्थित—iii. 26.

स्थितम् i. 27.

—स्थितम् iv. 14.

स्थितस्य i. 41.

स्थिताः iii. 26.

—स्थिताः iv. 12, 16.

स्थितानाम् ii. 11.

स्थितिः i. 13 'Steady'-ness; 'staid'-ness, staying power; 'standing; 'status'; fixity; firmness; establishment; 'established condition; 'state'; the 'stable' 'steady' desire which constitutes the 'staying' power that fixes and 'establishes' the mind in one course, makes it cling firmly to one object; desire; inertia; तमसः; 'stead'-fastness.

—स्थिति— ii. 18.

—स्थिति— i. 2, 51; ii. 15, 28; iii. 44, 47; iv. 14.

—स्थितिकम् i. 39.

स्थितिकारणम् ii. 28 Cause of steadiness.

स्थितिनिर्बन्धनी i. 35 'Binder', tier, establisher, of fixity; helpful to steadiness of concentration.

स्थितिनिवन्धनी i. 36.

स्थितिपदम् i. 33, 36, 37, 38, 39, 40 The level, condition, 'state', 'stage', of 'steady'ness.

स्थितिप्रवाहः i. 47 Flow or continuity of steadiness and fixity.

स्थितिम् i. 34.

स्थितिवैशारद्यात् i. 36 By clearness, keenness, lucidity, of fixity.

स्थितिशीलम् ii. 18 Inclined in the direction of, disposed towards, having the character and nature of, steadiness.

स्थितिसंस्कारक्षये ii. 23 On the decay, attenuation, consuming away, of the propensity to rest, to be 'steady'.

स्थितिहेतवः i. 51 Causes of steadiness.

स्थितौ i. 13 For 'steady' fixity.

स्थितौ i. 35.

स्थित्या ii. 23; iv. 33.

स्थिरपदः iii. 5 Firm-footed; firm-based; firmly grounded.

स्थिरपदम् iii. 31.

स्थिरसुखम् ii. 46 Steady and easy or comfortable.	and 'space-making' (i. e. giving or making room).
स्थूलः i. 17; ii. 11 'Thick', 'stolid', 'solid'; dense; gross; large.	—स्पंद— iv. 11.
स्थूलरूपसमापनम् i. 41 'Accomplished' into gross or dense form; (that which has) assumed, taken on, put on, a gross form.	—स्पंदते ii. 15.
स्थूलरूपाभासम् i. 41 Showing out a dense or gross form.	स्पंदमानाः ii. 3 Vibrating; surging; heaving; struggling; energising; 'sput'-tering.
स्थूलगद्देन iii. 44 By the word 'sthūla'.	—स्पर्श—ii. 19; iii. 36.
स्थूलाः ii. 11.	स्पर्शतन्मात्रम् i. 45; ii. 19. The root-matter of touch; tact-in-itself.
स्थूलालम्बनोपरक्तम् i. 41 Tinged with a gross 'support', a gross object.	स्पर्शवान् i. 43 Tangible; possessed of touch or tangibility, the quality of tact; palpable.
स्थूले i. 40, 46.	स्पर्शसंवित् i. 35 Consciousness of touch; tactile sensation.
—स्थूलेन ii. 18.	स्पर्शेन ii. 15.
स्थैर्यम् iii. 31 'Steady'ness; motionlessness.	—स्पृश्य iii. 17.
—स्थैर्यात् ii. 41.	स्पृशति iii. 45 Touches. (स्पृश्, to touch).
—स्थैर्ये ii. 39.	स्पृशामि i. 32 I touch.
—स्नायु—iii. 29 ('Sinew'; tendon; muscle).	—स्पृहा ii. 30 ('Aspiring'; desiring too high, too much, or wrongly)
स्निग्धाः iii. 45 Smooth; fluid; liquid; lubricant; oily; (also, loving, affectionate).	स्फटिकः i. 41 Crystal; marble.
स्नेहः iii. 44 Lubricity; oil; liquidity; fluidity.	—स्फटिक— iii. 26.
स्नेहौषण्यप्रणामित्वावकाशदानानि iv. 14 Moisture, heat, bendingness, (i. e., the property of making other things bend)	स्फटिकमणिकलयम् iv. 23 Like the crystal gem.
	स्फुटप्रक्षालोकः i. 47 Clear light of knowledge.
	—स्मय—iii. 51.
	स्मयम् iii. 51 'Smile' of self-complacence; conceit; self-confidence; arrogance; also, the 'smile' of wonder. (स्मि, to 'smile'; स्मील्, to wink).

स्मयात् iii. 51.
 स्मरणम् iii. 14 Remembering.
 (स्मृ, to remember, to 'memorise').
 स्मरति i. 11 Remembers.
 —स्मर्तव्या i. 11.
 स्मर्ता i. 32 Recollector.
 स्मृतम् ii. 28 Remembered.
 स्मृतयः i. 10, 11; iv. 21 Memories.
 —स्मृतयः i. 6.
 स्मृतिः i. 11 Memory.
 स्मृतिः i. 11.
 —स्मृति— i. 20.
 —स्मृति— i. 35, 43; ii. 7, 8;
 iii. 14; iv. 10.
 स्मृतिक्लेशहेतवः iii. 18 Causes of memory and causes of misery (i.e., klésha, wretched, miserable, pain-bringing, irrational, male-scient, wrong-knowing 'desire', a-vidyā, etc.).
 स्मृतिपरिशुद्धौ i. 43 On the clearing up of the memory; (the freeing of it from biassing associations, and making it precise and exact).
 स्मृतिम् i. 11.
 स्मृतिसंकरः iv. 21 Confusion, inter-mixture, adulteration, of memories.
 स्मृतिसंस्कारयोः iv. 9 Of memory and of implanted or induced tendency or 'acquired or stamped character'.

स्मृतिहेतवः ii. 13 Causes of memory; or caused by memory.
 —स्मृतीनाम् i. 11.
 स्मृत्यात्मकः iii. 17 Of the nature of memory.
 स्मृत्युपस्थाने i. 20 On the coming up, the arising, of memory.
 स्यंदमानाः ii. 3 Flowing, streaming; operating; functioning. (Some editions read स्पंदमानाः).
 स्यात् iv. 16 Would be; may be; might be.
 स्यात् i. 7, 30, 43; ii. 1, 30; iii. 13; iv. 19.
 स्युः i. 10; ii. 35; iv. 14, 18 Do; (pl.).
 —स्रोतः i. 12; ii. 3, 15 (Torrent, 'stream', flow, current).
 —स्रोतसा ii. 15.
 स्यः iii. 26 Heaven.
 स्वकम् ii. 12 Own.
 स्वकर्मोपहृतम् ii. 15 Brought up by one's own karma.
 स्वकर्मोपार्जितदुःखवेदनाः iii. 26 Experiencing the pains earned by one's own deeds.
 स्वकरणसंवेद्यः i. 35 Cognisable by one's own 'instrument' of knowledge, sense-organ.
 स्वकारणे ii. 27 In (their) own cause.
 स्वकार्यात् i. 50. From (its) own work or effect.
 स्वक्षणे ii. 16 In (its) own moment.

स्वगुणैः iii. 51 By (your) own virtues, high qualifications.

स्वचित्तस्य ii. 23; iii. 38 Of (one's) own mind.

स्वचित्तेन ii. 23.

स्वच्छः i. 47; iii. 26 Very clear or pure. (सु + अच्छः).

स्वतन्त्रः iv. 16 Self-dependent; self-willed; self-reliant; self-'organised'. (See तन्त्रम्).

स्वतन्त्रम् ii. 17.

स्वदेशक्षणानुभवभिन्ने iii. 53 (The two myrobalan fruits) distinguished by the experience of the moment plus place or position or location of each.

स्वदेहे iii. 22 In (one's) own body

स्वपररूपावधारणम् iv. 20 Cognition, clear ideation, notion, of one's own and another's form or nature.

स्वप्रज्ञानालम्बनम् i. 38 (See next word).

स्वप्रनिद्रज्ञानालम्बनम् i. 38 Resting or depending on, directed to, the knowledge or experience occurring in the condition of dream or slumber.

स्वप्रविषयोपमम् iv. 14 Like the stuff of dreams.

स्वप्रादौ iv. 14 In dream, etc.

स्वप्ने i. 11 In sleep or dream.

स्वप्रोपमेभ्यः iii. 51 To the dream-like.

स्वप्रतिष्ठम् iv. 15 Self-established;

self-'standing'; self-upheld; self-based; self-maintained.

स्वप्रतिष्ठाः iii. 26.

स्वप्रतिभोत्थम् iii. 54 Arising out of one's own intuition; born of one's own insight. (See प्रातिभम् ; प्रति + भा, to shine out, to appear in a flash).

स्ववुद्दिप्रचारप्रतिसंवेदनात् iv. 19 By recognition, awareness, consciousness, of the movement of one's own intelligence; (i. e., by Apperception).

स्ववुद्दिसंवेदनम् iv. 22 Apperception of one's own intelligence.

स्ववुद्देः iv. 19 Of (one's) own intelligence.

स्ववोधसकान्तये i. 7; ii. 30 For the transmission of one's own knowledge (to another).

—**स्वभावः** iv. 12.

—**स्वभाव—** ii. 40; iii. 44.

—**स्वभावकम्** iv. 16.

स्वभावभिन्नाः i. 32 Different in 'own-being' or nature; distinguished, divided, differentiated, by (their respective) natures.

स्वभावम् iv. 25 'Own-being'; (one's) own (characteristic way of) existence; essential or fundamental nature. (स्व + भू, to be).

स्वम् i. 4, 43; ii. 17, 40; iv. 2, 3 Own; one's own; the owned property; (one's) own Self.

स्वमाहात्म्येन iv. 14 By (its) own greatness.	स्वरूपप्रतिष्ठा i. 3; iii. 50 Do:; (fem:).
स्वयम् iv. 3, 23 Of 'own-self'; itself; themselves; one-self; by oneself.	स्वरूपप्रतिष्ठा iv. 34 Do:; (masc:) स्वरूपमेदावधारणार्थम् ii. 19 For the sake of discrimination of the separate forms or natures (of the guṇas).
स्वरसनिरुद्धम् iv. 21 Inhibited by its own 'taste', 'juice', 'humour', inclination, wish, instinct.	स्वरूपम् i. 9; ii. 15, 18, 21, 29; iii. 44; iv. 16 Own-form; essential and fundamental nature or character.
स्वरसवाही ii. 9 'Flowing by or according to its own taste, own humour'; flowing, streaming, welling up, of itself, naturally; self-maintaining; self-persisting.	—स्वरूपम् i. 43, 44; ii. 18, 21; iv. 14, 19, 21.
—स्वरूपः iii. 52.	स्वरूपमात्रज्योतिः ii. 27 'With the light of its own form'; lighted by its own form; self-luminous.
—स्वरूप— iii. 44, 47.	स्वरूपमात्रप्रतिष्ठेषु iv. 33 In (regard to souls) abiding or existing in their own pure nature (as mere consciousness, without any particular accretions).
—स्वरूप— i. 41, 43; ii. 6, 18, 28; iii. 13, 15; iv. 23.	स्वरूपमात्रे iv. 19 In mere pure 'own-form', ('thing-in-and-by-itself').
स्वरूपतः iv. 12 From, by, or of, its 'own-form'; specifically; by nature.	स्वरूपव्यक्तिः iv. 12 Manifestation of nature, of 'own-form'.
स्वरूपतः: iv. 12.	स्वरूपशब्देन iii. 44 By the word 'sva-rūpa'.
—स्वरूपत्वात् iv. 17.	स्वरूपशून्यम् iii. 3 Devoid of 'own-form'; free of all self-reference, all self-consciousness.
स्वरूपदर्शनम् i. 29; iii. 44 Vision of 'own-form', of the exact and true form or essence; the seeing, recognition, vision, of the Self.	स्वरूपशून्या i. 43 Do:; (fem:).
स्वरूपप्रतिलभे ii. 6 On gain or recovery of the true own-form or nature.	स्वरूपशून्या i. 44.
स्वरूपप्रतिष्ठाः i. 51; ii. 25 Self-established; established in its 'own-form' or nature.	स्वरूपहानात् ii. 19, 21 By loss of 'own-form'; by loss of charac-
स्वरूपप्रतिष्ठम् i. 2.	

teristic, specific, distinctive, nature.

—स्वरूपाः iii. 17.

—स्वरूपा i. 41, 43.

—स्वरूपानुकारः ii. 54 Imitating, functioning, according to one's 'own-form'; pursuing, one's own nature or natural bent.

स्वरूपाभिव्यक्तौ iii. 13 On or in manifestation of 'own-form', inner essential nature.

—स्वरूपायाः iv. 22.

स्वरूपावधारणम् ii. 18 Ascertainment of 'own-form' or peculiar nature.

स्वरूपावधारणार्थम् ii. 20 For the sake of do:.

स्वरूपास्तिता iv. 33 Existence of 'own-form'.

स्वरूपे i. 3 In 'own-form' or (fundamental nature or character.

स्वरूपेण i. 44; ii. 39; iii. 3, 13; iv. 12.

—स्वरूपेण ii. 17; iii. 50.

स्वरूपोपलब्धिः ii. 23 Gain of, recovery of, recognition of, 'own-nature'.

स्वरूपोपलब्धिहेतुः ii. 23 The means or cause of realisation of do:.

स्वर्गम् ii. 36; iii. 22 Heaven, elysium, paradise.

स्वर्गवैदेह्यप्रकृतिलयत्वप्राप्तौ i. 15 On

the attainment of heaven, or of the condition of the 'bodiless gods', or of that of beings who are dissolved in and identified with the Root-principle of Matter or Mother-nature.

स्वर्गे ii. 13.

स्वर्लोकः iii. 26 The 'Svar'-world; the mental plane; the heaven-world.

स्वलः ii. 13 Very small; very little.

स्वलपप्रतिपक्षाः ii. 11 'Little-enemy'; meeting with feeble resistance; needing to make but small hostile effort to conquer (their opponents); or, (being of the nature of) weak enemies; offering feeble opposition.

स्वविषयसंप्रयोगाभावे ii. 54 In the absence of contact with their (appropriate) objects.

स्वविषयाऽसंप्रयोगे ii. 54 On 'non-contact' with 'own-objects'; in the absence of conjunction or meeting with their appropriate objects.

स्वद्यंजकांजनः i. 11-43 'Manifester of its own cause'; the developer, manifester, thrower into relief, of that which manifests, develops it, throws it into relief; or, showing forth, bringing out, making inferrible, that which has brought it forth in manifestation (as the father

procreates the son, but the son, being born, makes the man a father at all, creates his paternity; reproducing its producer in turn (as seed and plant and seed etc.); or, distinctively tinged, marked, stamped, characterised, by the special circumstances or conditions (as distinguished from the essential cause) which have immediately stimulated its birth and growth, (as the differences and peculiarities of soil, climate, weather, temperature, etc., give peculiar qualities to the products from the same kind of essential cause, viz., seed; as the same pair of parents give birth to children with more or less different faces, figures, temperaments, owing to the different moods or conditions in which the several conceptions have taken place and the gestations been carried on and completed; so that the peculiarities of the subsidiary causes are manifested by, and can be inferred from, the peculiarities of the seed-products or children); bearing on it the marks of its manifesting cause.

स्वव्यंजकांजनस्य iii. 13.

32

स्वव्यंजकांजनाभिव्यक्तः iv. 9 Manifested by do:—

स्वव्यंजकांजनेन ii. 4.

स्वव्यापारम् iii. 13, 14 'Own-operation', 'own-business; characteristic function.

स्वव्यापारोपारूढम् iv. 12 Engaged in, 'mounted on', riding on', its peculiar or appropriate activity or functioning.

स्वशब्देन iv. 21 By the word sva.

स्वशरीरात् iii. 38 From (one's) own-body.

स्वसा iii. 13 'Sister'.

स्वसामान्यं iii. 44 'Own-common' (characteristic); i. e., the specific property 'common' to all its own variations; the generic attribute of each, (as 'shape' of all pieces of solid earth, 'liquidity' of all sorts of fluid water, etc.).

स्वसंज्ञाभिः i. 8 By their own designations.

स्वसंस्कारमात्रोपयो (or भो) गेन i. 19 With (a chitta or mind) which has to do with only its own 'tendency' or tendencies; or, which enjoys or utilises for enjoyment, only the feel of its own propensities or dispositions (and not any concrete manifestation of them; as a person indulging in conscious fanciful reverie may 'enjoy himself').

स्वसंस्कारविपाकम् i. 19 The maturation, the ripening, into fruit, the exercise or fulfilment, of one's ingrained disposition.

स्वस्ति iii. 51 'It is well'; 'may it be well' (with you); 'fare-well'.

स्वस्तिकम् ii. 46 (Name of a posture of meditation).

स्वस्तिमती iii. 53 'Having the svastikā-mark'; or, auspicious, gentle, affectionate.

स्वस्थः ii. 132 'Self-seated'; self-content; self-contained; healthy.

स्वस्तिन् ii. 23 In one-self.

स्वस्थाम् i. 51 In its own.

स्वस्यामिशक्त्योः ii. 23 Of the 'powers' or faculties of the 'owned' and the 'owner', i. e. Prakṛti and Purusha.

स्वाङ्गजुगुप्ता ii. 40 Disgust with one's own limbs, i. e., body.

स्वाङ्गे ii. 40 In one's own body.

स्वात्मप्रतिष्ठम् iv. 19 Established in one's own Self; supported by one's own Self.

स्वात्मभूतम् ii. 23 Become one's own Self, one's own essential nature.

स्वात्मभूतयोः iii. 11 Do:; (dual).

स्वात्माघलम्बनम् iii. 35 Dependent on itself.

स्वात्मनुभवापह्वः i. 32 Flouting, ignoring, repudiating, traversing, of one's own self-experience, self-consciousness.

—स्वाद— iii. 36.

—स्वादु iii. 26.

स्वाध्यायः ii. 1, 32 (स + अधि + ई, to go; to go to one-self). Self-study; the study which leads to knowledge of the Self; study in general.

—स्वाध्याय— ii. 1, 32. .

—स्वाध्याय— iv. 7.

स्वाध्यायम् i. 28.

स्वाध्याययोगसम्पर्या i. 28 By the 'wealth', the 'fullness', the 'perfection', of study and of yoga-practice.

स्वाध्यायशीलस्य ii. 44 Of him who is devoted to study.

स्वाध्यायात् ii. 44.

स्वाध्यायात् i. 28.

स्वानुभवग्राहा: i. 32 Apprehensible in or by (one's) own-experience.

स्वाभाविकम् iv. 10 Self-natured; natural; (neuter).

स्वाभाविकी iv. 10, 25 Do:; (fem:).

—स्वाभाव्यम् iii. 13.

स्वाभासम् iv. 19 Self-showing; self-lighted, self-luminous. (स्व + आ + भास्, to shine).

स्वाभासानि iv. 19.

स्वामिः iii. 17 By one's own.

—स्वामि— ii. 23.

स्वामिनः i. 4; ii. 17, 23 (See स्वामी)

स्वामिनम् iii. 49; iv. 21.

स्वामिनि i. 24; ii. 18.

स्वामी ii. 23, 33 The owner, proprietor, possessor.

स्वार्थः ii. 20 For the sake of self; 'one's-own-interest'.

स्वार्थम् iv. 24 For 'self-sake'; for one-self.

स्वार्थसंयमात् iii. 35 By meditation on (the fact that the Self is) for Self (only, and not for another; that all things are means to the Self, are desired for the sake of the Self; while the Self is its own end, is end-to-it-Self. Cf: आत्मनस्तु कामाय सर्वे प्रियं भवति । Brhad Upan:) सर्वे प्रियं भवति । Brhad Upan:)

—स्त्रिः ii. 39; iv. 25 (A particle expressive of surprise and enquiry).

स्वीकरणम् ii. 30 Appropriation; acceptance.

स्वीकरिष्यामि ii. 33 I will appropriate and make my own.

स्वेच्छया ii. 55 By own-wish; of one's own accord.

स्वेन ii. 23; iv. 12 By its own.

— ह —

—हत— iii. 26.

हताः iv. 30 Slain; defeated; suppressed. (हन्, to kill).

—हत्य— iv. 24.

हनिष्यामि ii. 31, 33 I will slay.

—हन्ति iv. 11.

—हन्यते iv. 33.

हरिवर्षम् iii. 26 (The Purāṇic name of a country or continent).

—हरेत् iv. 24

—हर्ष— iv. 25.

हस्तिनिषदनम् ii. 46 ('Elephant-seat'; elephant-posture', the name of a yogic posture of meditation).

हस्तिवलादीनि iii. 24 The strength of the elephant, etc.

हस्तिवले iii. 24 In or on the elephant's strength.

हातव्याः ii. 11 To be abolished, abandoned, avoided. (हा, to go, to move, to abandon).

हातव्ये ii. 15.

हातुः ii. 15 Of the avoider.

हानम् ii. 25; iv. 28 Avoidance; abolition; casting off; destruction; cure; remedy.

हानम् ii. 15, 25, 27.

हानस्य ii. 26.

हाने ii. 15.

हानोपायः ii. 26 The means of abolition; means of avoidance; way of cure; remedy.

हानोपायः ii. 15, 27, 28.

—हार्यः iv. 9.

हावगर्भाभ्याम् ii. 5 With (eyes), 'pregnant with coquetry.'

हि i. 2; ii. 2; iii. 6; iv. 3 etc. Verily; indeed; in sooth; in truth; in fact; as a fact; as a matter of fact.

हिंसकः ii. 34 Slayer; injurer,

—हिंसा— ii. 30.	—हेतवः i. 51; ii. 13, 27; iii. 18.
हिंसा ii. 31, 34 Slaying; slaughter; violence; malevolence. (हिंस्, to kill).	—हेतु— ii. 17.
हिंसाकृतः ii. 15 'Done by slaughter'; produced, created, caused, by murder, by killing.	—हेतुः ii. 17, 23.
हिंसादयः ii. 35 (Thoughts, intentions, of) killing, etc.; malevolence, etc.	—हेतुः ii. 15, 17.
हिंसादयः ii. 33.	हेतुः ii. 24; iii. 15 Cause; reason; motive; occasion.
हिंसानिदानेभ्यः ii. 30 From the 'causes of slaughter'; i. e., from actions which cause destruction of life.	हेतुः i. 4, 45; ii. 19; iii. 53; iv. 3, 11, 15.
हिंसायाः ii. 34.	—हेतुकाः i. 5; ii. 14.
—हित— iv. 9.	—हेतुत्वात् ii. 14.
—हितम् ii. 30; iv. 22.	—हेतुत्वात् i. 50; ii. 13.
हित्वा ii. 12; iii. 13 Having abandoned. (हा, to cast off).	हेतुफलाश्रयालम्बनैः iv. 11 By cause, effect, substratum and object or 'locus' (i. e., error, pain, mind, and pleasant-painful objects).
हिनस्ति ii. 43 Slays; destroys. (हिंस्, to slay).	हेतुचादः ii. 15 The doctrine of origination by a cause.
—हिम— iii. 26 (Snow).	—हेतोः ii. 17.
हिरण्यम् iii. 26 'Golden'; (name of a country).	हेतोः ii. 34. (Some editions read the sentence, in which this word occurs, with ii. 35).
हीयन्ते iii. 9 (They) weaken; diminish; decay. (हा, to go, to move; to abandon).	—हेम— iii. 26.
—हृत— iii. 17.	—हेमकृट— iii. 26 (Name of a 'mountain-of-gold'; Cf. The south American Andes, 'mountains of gold or copper', from the old Peruvian word <i>anta</i> , copper).
—हृदय— iii. 39.	हेयकारणम् ii. 25 The cause of what is to be avoided.
हृदयपुण्डरीके i. 36; iii. 1 In the 'heart-lotus', the cardiac plexus.	हेयताम् ii. 16 (To) avoidability.
हृदये iii. 34 In the 'heart'. (Gr. <i>phren</i>).	हेयपक्षे ii. 16; iii. 18, 50 On the side of, in the class or category of, the to-be-shunned.

हेयम् ii. 16 To-be-avoided.

हेयम् ii. 15, 17, 25, 27.

हेयः ii. 15.

हेयहेतवः ii. 27.

हेयहेतुः ii. 17 Cause or source of the to-be-avoided.

हेयहेतुः ii. 15, 17.

—हेयाः ii. 10, 11.

हेयाः ii. 35.

हेयोपादेयशून्याः i. 15 Empty, de-

void, free, of (the thought of any object as) to-be-avoided or to-be-grasped at or sought after; i. e., free of all dislikes and likes, free from all desires.

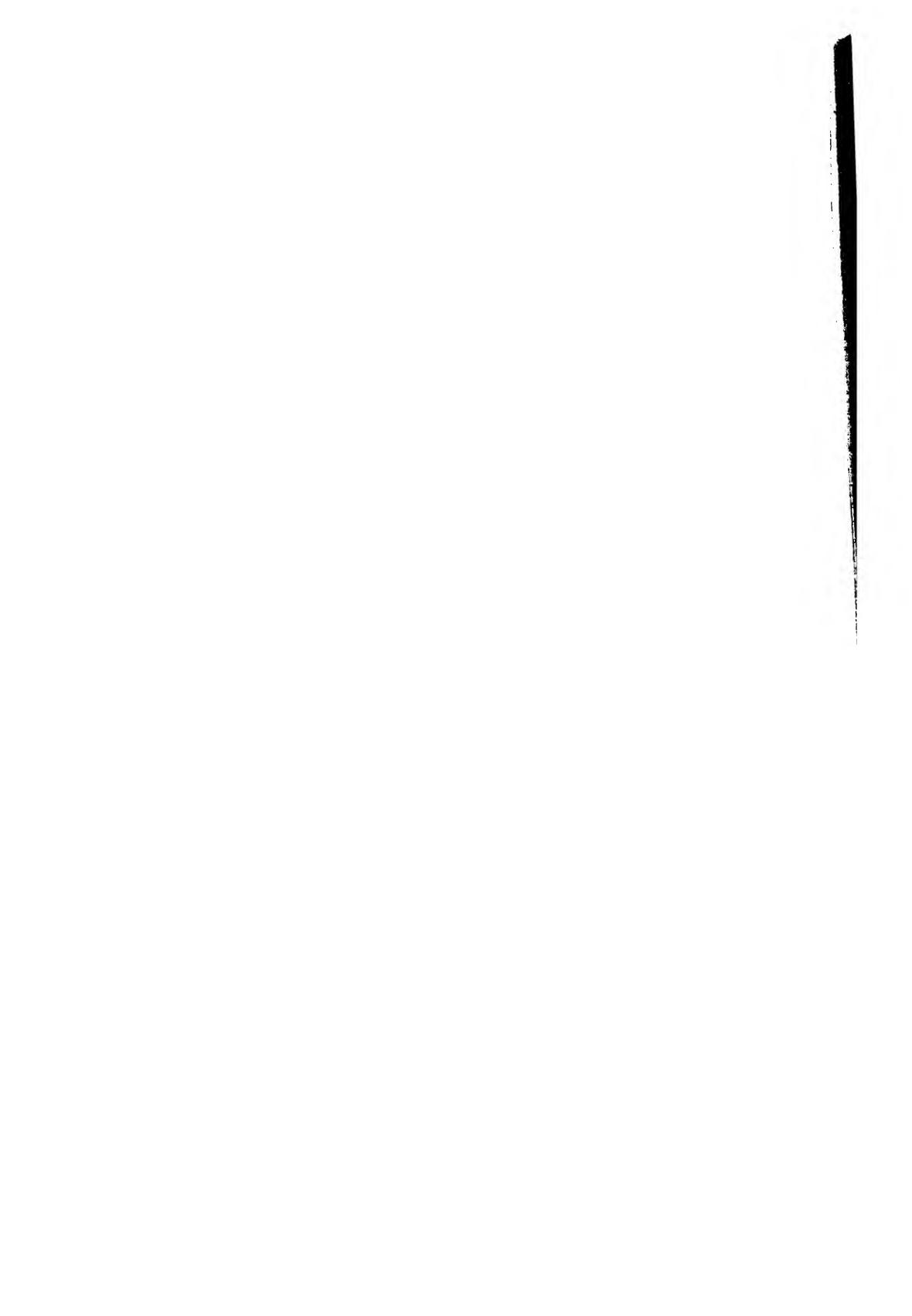
—ह्लादते iv. 15 (or 16), 21.

ह्लादः i. 17 Joy.

ह्लादपरितापफलाः ii. 14 'Fruiting joy and sorrow'; having joy and sorrow as consequences, as resultant fruit.

॥ इति ॥

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SOME OPINIONS ON THE WORKS OF DR. BHAGAVAN DAS.

THE SCIENCE OF THE EMOTIONS. (3rd edn., 1924; translations, of the earlier editions, of 1900 and 1908, have appeared in Dutch, French, Spanish, Norwegian; an epitome, of the 3rd enlarged edn, has been published by Miss K. Browning, M. A.). "Has for the first time introduced order into this confused region of consciousness"; Annie Besant; she has repeatedly referred to the work in her own books, and gave lectures on it in Britain, U. S. A., India, shortly after the first edition was published. "One of the most original and suggestive publications"; *The Indian Review*, Madras. "The correspondence and transmutation of the emotions, and the method of practical application...come as a revelation"; Ernest Wood. The late Shri P. T. Srinivasa Iyengar, then Principal of the Vizagapatam College, published a summary of it in a series of instalments, in the *Theosophist*. G. Coster refers to it in her book, *Yoga and Western Psychology* (pub: by the Oxford University Press, London, 1934), and includes it in "the selection of readable books" given at the end of it.

THE SCIENCE OF PEACE (1st edn., 1904; 2nd., 1921). "Metaphysical questions expounded with rare acumen and felicity"; Annie Besant. "The gifted author of *The Science of Peace*"; Edward Carpenter in his book, *The Drama of Love and Death*. "The view that is here indicated seems to approximate rather closely to the views that have been more or less definitely suggested by some of the Oriental philosophers. See, for instance, *The Science of Peace*, by Bhagavan Das"; Professor J. S. Mackenzie, L.L.d., Litt. D., Co-editor of *International Journal of Ethics*, in the *Theosophist* for May, 1913.

THE SCIENCE OF SOCIAL ORGANISATION, OR THE LAWS OF MANU. (1st edn., 1910; 2nd, Vol. I, 1932, Vol. II, 1935; Vol. III, in preparation). "A work of the highest excellence and value...Has the indefinable quality of distinction"; the late Professor E. A. Wodehouse, M. A., (Oxon). "A revelation of the scientific principles which underlie our old social organisation"; the late Maha-maho-padhyaya Pandit Aditya Ram Bhattacharya, M.A., Professor of Samskr, Muir College, Allahabad, later, Vice-Principal, Central Hindu College, Benares. "Simply grand"; the late Rai Bahadur Lala Baijnath, ex-Judge. "Amongst the most illuminative contributions to the study and understanding of the all-important subject it treats of"; Dr. Sir S. Subramania Iyer, ex-Chief Justice of the Madras High Court. "A rare combination of deep learning

and felicitous phrasing"; Annie Besant. "I also owe a debt of gratitude to many Indian writers; in particular I would mention the writings of Bhagavan Das, whose book, *The Science of Social Organisation or the Laws of Manu*, I have used extensively in the introductory chapters"; E. J. Urwick, Preface to *The Message of Plato*. "The most interesting exposition of the Indian caste system with which I am acquainted is that which has been supplied by Bhagavan Das in his two writings on *The Science of Social Organisation*, and *Social Reconstruction*"; Prof. J. S. Mackenzie, in his *Fundamental Problems of Life* (1928). *The Vedic Magazine*, the monthly organ of the Gurukula, Kangri, published a series of articles summarising the work. Mrs. Adams Beck, in her *Story of Oriental Philosophy* (1930) transcribes and quotes extensively, and with high appreciation, from this work; "Bhagavan Das has written a remarkable book on *The Laws of Manu*.. This is a passage of extraordinary beauty and insight.." etc. So also Lala Lajpat Rai in his *Unhappy India*. The monthly *Prabuddha Bharata*, of Calcutta, organ of the Rama-Krishna Mission, in its issue for August, 1933, says, at the beginning of a eulogistic review, "This is a marvellous book." *The Modern Review* of Calcutta published a very appreciative review. Dr. G. H. Mees, in his books, *Dharma and Society* (1935), and *The Human Family and India* (1938), quotes repeatedly from this work, and, expounds the same main ideas, ably and freshly, with variations here and there.

THE SCIENCE OF THE SACRED WORD, OR THE PRANAVA-VADA OF GARGYAYANA, 3 vols. "This unique treatise...The author's elucidations of the many statements in the text surpass in value his work which gave to the world two highly important works, *The Science of the Emotions* and *The Science of Peace*"; Dr. Sir Subramania Iyer, ex-Chief Justice of the Madras High Court; he published a synopsis of the work in a series of instalments in the *Theosophist*.

THE SCIENCE OF RELIGION, OR SANATANA VAIDIKA DHARMA. "Worthy of careful study by the younger generation of Hindus"; Sir Gooroo Dass Bannerjee, ex-Judge of the Calcutta High Court. "I have again read it with great profit and pleasure, with admiration for the learning, earnestness of spirit, and elevated enthusiasm of the author...The presentation of the principles is very attractive to the English-educated mind"; Sir P.S. Sivaswamy Aiyer, ex-Executive Councillor of the Madras Government, and ex-Vice-Chancellor of the Madras and the Hindu Universities. "Has given me much pleasure...Ancient learning formally presented in a way intelligible and attractive to modern modes of thinking"; Sir John G. Woodroffe, (then) Judge of the Calcutta High Court, author of many publications on *Tantra Shastra*, *Serpent-Power*, *Shakti and Shakta*, etc., and co-editor of many Tantra Texts. "...An original production..laying down lines

of thought which are extremely suggestive and full of independent interest...offering new points of view from which to survey world-problems"; Shri Satish Chandra Mukerji, M. A., B. L., ex-Editor of the *Dawn*, Calcutta. "A production of striking excellence..The fine poetic language is as noteworthy as the profound learning, the clear analysis, the vigorous logic, and the broad humanity of the book.. I am astonished at the felicity of expression and beautiful turn of phrasing in some places"; Prof. P. Seshadri, M. A., (then) of the Central Hindu College, Benares. "I have read your articles and book with interest and deep respect. They remind me strongly of Ruskin's views on social and national organisation..I feel deep sympathy with the purpose which you and Ruskin had in view in your writings"; Sir Michael E. Sadler, (1918), Vice-Chancellor of the University of Manchester, ex-President of the Calcutta University Commission.

ANCIENT VS. MODERN SCIENTIFIC SOCIALISM. "Full of useful suggestions...Every politically minded Indian should read it..The author is an acute observer of events and has logical acumen of the very first order..This strange (for India is asked to go back to the time of Manu) and brilliant thesis (brilliant for it seems to be proved that what Communism and Fascism are trying to establish had long ago been more successfully established by Manu;" review in the *Forward* of Calcutta, dated 28-1-1935. "The subject matter is one of profound interest....The Great Indian Lawgiver Manu has given us the plan of individual and social life with its planned education, planned family life, planned economy, planned defence-sanitation-judication, and planned religion-recreation-art. But how many of our economists know any thing about Manu and his comprehensive plan of life ?....The little book deserves to be widely circulated and read"; the *Hindustan Times*, Delhi, dated 25-3-1935. "The Indian reformer is taunted as superficial, and a reconstruction is demanded, which will be thorough and at the same time suited to the tradition and the special needs of India. Few attempts have been made to meet this demand; but among them, the solutions offered by Dr. Bhagavan Das merit honorable mention. A life...has been devoted by him to the analytical and historical study of Indian problems. His known mastery of Eastern and Western thought has enabled him to offer singularly fresh interpretations of the old Indian Social Organisation and of its adaptability to modern requirements. His views demand the attention due to great erudition, acute reasoning, and knowledge of the world... He claims that the Hindu Scheme offers the middle course between individualism and socialism and alone reconciles conflicting claims. Each system which is criticised is described in the words of its latest exponents, the results of its working are given on the observations

of competent critics, and the theory is judged by its practice.. A suggestive work, animated by the spirit of real altruism;" review, in the *Hindu* of Madras, dated 20-11-1934, by R. B. Prof. K. V. Rangaswami Iyengar, M. A., (for some years Director of Public Instruction, Travancore, and then, for some years, Principal of the Central Hindu College of the Benares Hindu University); "In this rebirth of Indian civilisation, the student and scholar concerned with the science of sociology comes across solutions, hoary with age and sanctified by centuries of vogue, which the superficial critic often either does not see, or seeing dismisses as fantastic. The venerable Dr. Bhagavan Das, better known by his unadorned name for his wide culture and saintly simplicity, has discharged a noble duty by addressing himself to the task of inviting public attention to the principles of ancient scientific socialism in comparison with those of its modern counterpart. In this study he shows up the contrast between a socialism that is based upon a materialist interpretation of history and a spirituo-materialistic interpretation thereof, between one that fosters class war and one that promotes class co-operation, between one, again, that stands for equality and one that stands for equitability. In other words, the contrast is between dictatorship, on the one hand, and a balanced distribution of power in society, so as to reconcile individual speciality with social solidarity, between a wholesale break with the past and a healthy preservation of tradition which makes the past live in the present and the present herald the future. In this system of ancient socialism, religion, family, and property are not abolished but are purified, by a control of priesthood, financial jugglery, and individual selfishness. This is the argument of Bhagavan Das' thesis, and he pours into his work such a volume of learning, knowledge, and wisdom that it is impossible to cull out from this ocean of culture samples of its waters to prove to an ignorant, superstitious, and perverted world their true life-giving character. Yet we have to taste a few drops of this eternal spring, and satisfy our doubting minds that we have in our culture and in our institutions a 'well and truly laid' foundation of a social system which applies, on a large scale, to society as a whole, the simple ideal of the joint family....."; Dr. B. Pattabhi Sitaramayya, in the *Triveni* of Madras, for Oct, 1936, art: "Indian Socialism re-discovered". Mr. Jo. Henri Buchi, of London, discussed the book, in two articles, entitled, "Manu, Marx, and Engels", in the *Hindustan Times* (Delhi) in Aug-Sep., 1935.

THE ESSENTIAL UNITY OF ALL RELIGIONS. This book has grown out of a paper read at the first All-Asia Education Conference, held in Benares, in December, 1930. The first section dwells on the

world's 'Need for Scientific Religion'. and explains the three aspects of Religion. The second, expounds the Way of Knowledge. The third treats of the Way of Devotion. The fourth lays out the Way of Works. The fifth deals with 'the One Way to Peace on earth and Good-will among men'. The sixth discusses the relation, to the subject, of 'Education and the Educationist'. The seventh forms the 'Conclusion'.

Over 450 passages, from the Scriptures and Sacred Books of eleven living religions have been quoted, mostly in the original, transcribed into roman script with translations in English, and have been arranged in parallels, in appropriate sections and sub-sections, in the elucidative setting of exposition and comment. They prove how identical are the teachings of all the living religions, not only on all essential points, but even on many of those of secondary importance. There is no copyright in the book.

Shri Rabindranath Tagore, in a letter to the author writes: "Your work on Universal Religion has a profound significance for suffering humanity to-day torn by sectarian bias, bigotry, and general apathy for the abiding verities of life. It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realisations, and to manifest the kinship of the great founders of religions who in different ages and countries have come with the message of the divine spirit of man. I am deeply grateful to you for your book."

"The book is full of aphorisms which delight us by their clear insight and ruthless pruning away of unessentials. Dr. Bhagavan Das makes a moving plea to us to enjoy rather the search for agreements than the usual critical search for differences. He emphasizes those agreements and builds them into a working philosophy and scheme of education"; *The Theosophist* (Madras) for April, 1933.

Sir S. Radhakrishnan, the most brilliant exponent of Indian Philosophy to the west today, wrote "...I shall certainly ask my students to read *The Essential Unity of all Religions*...I really believe that a book like this should be made accessible to all interested in the religious future of our country".

"When the first All-Asia Educational Conference met at Benares in December, 1930, Dr. Bhagavan Das delivered a magnificent address on *The Essential Unity of All Religions*...now revised, enlarged, and published in book form..Anything from the pen of Dr. Bhagavan Das is worth perusing, because not only do we find his deep learning in every page of his writings but his sincerity and devotion to service of fellowmen pervade the whole of them...."; *The Leader* (Allahabad), dated 9-6-1933.

"I have read and re-read with great interest *The Essential Unity of All Religions* by Dr. Bhagavan Das...It is a remarkable contribution to a more reasonable and intelligent method of arriving at the truth and unity of religious ideals. The marshalling of thoughts as well as the quotations cited..show wide range of study and patient research. The quotations of numerous texts..are very apt and exact, while the parallel passages cited, to illustrate the similarity of ideas of the Reformers and Founders of different systems of religion, are unique and remarkable for their forceful elucidation. The fascinating pages of the book tend to arrest the attention at every turn and clearly bring out the important fact that the religious minds of all ages revolve in the same spiritual grooves.. that the essence of all religions is the same, that there is hardly any conflict in their ideals, and that rancour and discord of sects and sectarianism are mainly due to misunderstanding and lack of appreciation of one another's views. To the student of religious history, who desires to solve the problem of religious conflict and to understand in a rational manner the origin and development of religion itself, this unique book will be especially useful. It should be widely read and included in the curriculum of colleges...The Universities of India will do well if they recommend and prescribe such books for higher study"; Maulvi Wahid Husain (Advocate, High Court, Calcutta; Law Examiner, and ex-Extension Lecturer, Calcutta University; Secretary, Bengal Presidency Muhammadan Educational Conference).

"An opportune contribution on the subject. The author writes with a thorough knowledge of the principles of different religious scriptures. His knowledge of our Vedanta Philosophy is unique...He is just the person to have undertaken the task of bringing home to all, the fundamental unity of all religions. He has shown that the fundamentals of all religions are one and the same...A book like this was greatly needed at present when our unfortunate country is torn asunder by bigotry and communalism. I hope it will be included in the curriculum of our Colleges"; Acharya Dr. Sir P. C. Ray.

"Has appeared at the right psychological moment, when the several religions are being made the ground for dissensions of all sorts, on the one hand, and, on the other, the minds of our young men are being weaned from all Religion on the ground that that is the sole obstacle in the path of our political advancement. A perusal of the book will show that no religion sanctions in any way the animosities that have cropped up and are cropping up in our country, but that, on the contrary, all religions provide the same reasons for universal brotherliness and good will. The animosities have their root solely in motives which are superficial, sordid, often immoral; they are due, not to religion but to ir-religion. The book deserves

to be placed in the hands of every young man, and also to be brought to the notice of all those elder persons who are wishing and working for the true welfare of the younger generations. The scholarly manner in which the main ideas have been presented makes the book fit for serious study in our Universities and Colleges. It will bring spiritual profit and pleasure to any person of intellectual tastes who will keep a copy by him, and dips, now and then, into the collections of fine parallel texts from the scriptures of the several religions, arranged amidst interweaving and systematising exposition"; Maha-maho-padhyaya Dr. Ganga Nath Jha, M. A., D. Litt., Vice-Chancellor for nine years of the University of Allahabad.

"This small book of less than 300 pages, cannot be adequately praised. It is an inspired psychic plea for the unity of all religions. It is almost poetic in its expression like a Sufi song, which, while expressing deep philosophical truths has the capacity of taking the reader unawares by Beauty and giving some rare touch of the soul's inner rapture. In a very clear, simple, lucid style the author discloses to us the real aims, objects, and the Ideal of all our various conflicting religious strivings, and finally convinces the reader of their ultimate essential unity. The work is done with admirable care and masterliness and is replete with apt and carefully chosen quotations from almost all the scriptures of the world, and the sayings of many great religious masters and poets. There is hardly a page which does not contain a rare and inspiring quotation, and there are pages after pages where one softly glides on from quotation to quotation of rarest charm and beauty as well as of greatest spiritual wisdom. From the beginning to the end, the book is delightful, captivating, inspiring. The author performs his work so well and is so successful in it that one can safely say that after reading it even the most obstinate sceptic is bound to modify his views and get a broad vision of Truth ...There will be many who will be inspired and guided by this book and will find their way greatly cleared and illumined. Religion is something very intricate and complex...This little book points the straight way with an unerring finger and is a very good guide to an individual wanderer as well as for the masses, and specially for India it will be of great help and use to dispel the dark clouds of superstition and ignorance that are floating over the atmosphere today...It is an extremely difficult task to apply the philosophical terms of one religion to another, for there are intricacies of thoughts and conceptions that differ greatly in their inner sense; but the accuracy with which it is done in this book is striking and extremely praiseworthy. The passages selected from various scriptures are appropriate and correct and its quotations do supply very instructive material for a comparative study of religions;" Syed Ibrahim Dara,

profound scholar of Islamic mysticism and also of Indian philosophies, religions, and yoga, in the *Triveni*, of Madras, for May-June, 1933. in a letter to Dr. Bhagavan Das, Syed Dara wrote that "Shri Aurobindo Ghosh" (in whose Ashrama at Pondicherry he was then studying) "considers it a good book."

"Dr. Bhagavan Das has rendered a public service in bringing out such a useful and informing work...In these days of communal conflict and aggressive self-assertion it is a solace to be able to turn to a volume which attempts to prove that religion has its roots in Unity and not Strife...Every student ought to have the chance of going through this book to help him to realise that his own particular religion is but one aspect of a great harmonious whole and that the well-being of the individual as also of the race lies in trying to get at this Fundamental Unity...With his keen spiritual perception, brilliant intellect, and wealth of scholarship, Dr. Bhagavan Das was pre-eminently fitted for the task...which he has accomplished with such remarkable success;" Dr. G. N. Chakravarti, M.A., LL.B., D. Sc., D. Litt., Vice-Chancellor, for six years, of the Lucknow University.

"I read some extracts from your address on *The Essential Unity of All Religions* and found them extremely interesting and instructive. I am now glad to learn that you have expanded your address into a book, and have no doubt that the book will be welcome as a real contribution to the religious thought of our country"; Dr. Sir Mohammad Iqbal, M. A., Ph. D., Bar-at-Law, of Lahore, the most famous Urdu poet of the time.

CONCORDANCE-DICTIONARY TO THE YOGA-SUTRA-BHASHYA.
"An important and instructive glossary-index"; M.M. Dr. Ganga Nath Jha, M.A., D. Litt. "Not only a concordance but a very full dictionary also;...bears ample evidence of the author's well-known masterly capacity of going deep into the meanings of words and vast comparative knowledge of eastern and western lore..Simply indispensable by every one who wishes to study the Yoga-Bhashya with the wish to judge the meanings of words and phrases independently..Even more indispensable to one who wishes to study the Samskrt text through the medium of the English language and in comparison with convesponding ideas of western psychology and philosophy;" Dr. Mangal Deva Shastri, M.A., D. Phil. (Oxon.), Principal, Goverment Samskrt College, Benares.

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